Let Envy burst — Vrania's glad to see
Her Sons thus Ioyn'd in a Triplicity
To Cardan & to Guido much is Due
But in one Lilly wee behold them Two

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Anima Astrologiæ:

OR, A

GUIDE

FOR

ASTROLOGERS.

BEING

The considerations of the Famous

GUIDO BONATUS

Faithfully rendred into English.

As also

The Choicest Aphorisms of

CARDANS Seaven Segments,

Translated, and methodically digested under their proper Heads.

With a New Table of the fixed Stars, rectified for several years to come, and divers other necessary Illustrations.

A Work most useful and necessary for all Students, and recommended as such to the Sons of Art.

By *William Lilly*, Student in Astrology.

London, Printed for *B. Harris* at the *Stationers Arms* in *Sweethings Rents* near the *Royal-Exchange*, 1676.

LICENSED,

April. 29. 1675.

Roger L'Estrange.

To the Ingenious Lovers of Art.

WE had formerly ſome thoughts of *Reviſing* our *Introduction to Aſtrology* now out of Print, and to have Enricht it for another *Edition* with the *choiceſt Aphoriſms*, both from the writings of the *Ancients*, and our own many years *Experience*, but the *Laborioufneſs* of that *Work*, Conſidering our *Age*, and many *Infirmities* of body, with the *Diſcouragements* we have already met with from ſome *ungratefull* perſons, cauſed us to lay aſide (at leaſt for the preſent) thoſe Intentions.

Yet that we might not be holy *wanting* to promote any thing that might tend to the *Advancement* of Art, and Gratification of its painfull *Students*, and knowing how neceſſary the enſuing *Conſiderations* of *Guido Bonatus*, and *Aphoriſmes* adjoined, are to be *known* and Reguarded, which many of our Ingenious Country-men could

not

not do, for that they have hitherto remained in the *Latin* Tongue, with the rest of the works of those *Authors* in *Large* Volumes, difficult to be got, and too *chargable* for many to buy, we thereupon Recommended them to a *Friend* to be *translated* by themselves, which he has *Judiciously* performed in plain *Significant Language*, so that we *Judge* the work may *deserve* the Title of *Anima Astrologiæ*, which we have given it; Comprehending the *Marrow and Substance* of *Astrology*, and much excellent matter, *necessary* to be observed by all *Honest Students*, that practise Art to *discover Truth*, and not to *Vapour* with.

We doubt not but the *Legitimate Sons* and well-willers of *Urania* will find Considerable *Advantages* from hence, directing them to a certainty in giving their *Judgments* upon all occasions, and that they will for this publication have cause to thank their old Friend,

Walton upon *Thames* 2 *Aug.* 1675.

William Lilly.

To the Reader.

THou art here presented with 2. Choice pieces of Art in our Mother Tongue, The first the Considerations of Guido Bonatus, A Person no less happy in the practise, than skilfull in the Theory of Astrology, of which I will here give thee one Instance as it is recorded by that eminent Historian Fulgosus, L. 8. C. 11. That Guido Earl of Mount-ferrant being beseiged in that City, our Author Bonatus sent him word, that if such a day and hour he would make a Sally on the Enemies Camp, he should give them an absolute Defeat, and force them to raise their seige and quit the place, but should himself receive a dangerous (but not mortal) wound in the thigh, The Earl took his Councell, made his Sally on the day appointed, providing himself of all things necessary in case of a wound, and according to the prediction, though vastly inferior in numbers, obtained a most signal and intire Victory,

but

but following the purſuit was wounded in the place foretold, of which in ſhort time recovered.

The Second conſiſts of the Choiceſt Aphoriſmes of Cardanus, *a man famous to the learned world, and of whom the Judicious and ſevere* Scaliger (*though an Adverſary*) *in the Preface to the book he wrote againſt him, gives a moſt reſpective and applauding Character. Theſe Aphoriſmes* (*by which is meant ſhort comprehenſive and approved Rules of Art*) *were in the original delivered promiſcuouſly, but I for better method have taken the paines here to marſhall them under their diſtinct and proper Titles, and that I might not unneceſſarily Charge the Reader, have omitted ſuch as ſeemed triviall or Superfluous; This much I thought fit to premiſe, and have only more to add, that by reaſon of my abſence ſome faults have eſcaped the Preſs, beſides thoſe which my ſelf may be chargable with in the Tranſlation, the Reader will ſhew his Judgment in* Diſtinguiſhing, *and his good nature in* Pardoning *them; vale.*

H. C.

A GUIDE FOR ASTROLOGERS.

The Proem.

Amongst those things that appertain to giving Judgment in Questions of Astrology, *there are six to be chiefly considered.*

First, *Nations and their particular kinds.*

Secondly, *Families, and the Constitutions and Ordinations of Families and Houses.*

Thirdly, *Rich and potent Persons, Dispositions and Affairs.*

Fourthly, *Regard is to be had to the Individuals of Human kind.*

Fifthly, *Elections or Times proper for the beginning of any Work or Enterprize,*

Sixthly, *Questions as well Universal as Particular, pertinent and fit to be demanded.*

But First of all There are some things necessary to be premised; as the fit manner of propounding a Question, and divers other Points to be observed in giving Judgment.

Of which sort of Considerations we shall reckon up no fewer then One Hundred Forty and Six, which though 'tis impossible they should happen or be observed altogether; yet they all deserve to be known, and without them an Astrologer shall never be able to give true and perfect Judgment. But before we Treat distinctly of them, it will be convenient to say a little of the right way or manner how a Question should be proposed. for to Judge of things to come, is no easie Task, nor indeed can it always be exactly performed; but we may come near the Truth, and differ from it only in some small time or circumstances; which difficulty should not at all discourage us from studying, and endeavouring to obtain as great a Knowledge therein, as Humane minds are capable of; for since Inferiors are governed by Superiors (as all Agree) and that the Nature and Disposition of such Superiors may be known by their Motions, which are now exactly found out by the Learned

Learned in Aſtronomy; we may thence undoubtedly arrive at an Ability of Judging of things to come: That is, Declare what will happen by or from ſuch their motions, and by conſequence truly foretell future Accidents; for this Art has it's peculiar Rules and Aphoriſms, and it's End is Judgment, which takes off their objection who ſay that Aſtrology is nothing worth; for it would not be an Art, unleſs it had its proper precepts; but that it is an Art we have ſufficiently proved elſewhere, and the ſame is generally acknowledged; and its end is to give Judgment, as aforeſaid, which are of Accidents Imprinted on Inferiors by the Motions of the Superior Bodies, and their Qualities and Effects in or upon the ſame.

Now of the One hundred forty and ſix Conſiderations before-mentioned.

THE *Firſt*, Is to obſerve what it is that moves a perſon to propoſe or ask a Queſtion of an Aſtrologer; where we muſt take notice of Three motions, the Firſt of the mind, when a man is ſtirred up in his thoughts and hath an intent to inquire; a Second of the Superior

and Celeſtial Bodies; ſo that they at that time imprint on the things inquired after, what ſhall become of it; the Third of the free-will which diſpoſes him to the very Act of Inquiring; for although the mind be moved to Inquire, 'tis not enough, unleſs the Superior Bodies ſympathize therewith; nor is ſuch motion of the Stars enough, unleſs by the Election of his will the perſon does actually Inquire.

The Second Conſiderable is (what we hinted at before) the method or manner every one ought to obſerve that inquires of an Aſtrologer; which is, that when he intends to take an Artiſt's Judgment of things paſt, preſent, or to come, he ſhould firſt with a devout Spirit pray unto the Lord, from whom proceeds the ſucceſs of every lawful enterprize, that he would grant him the knowledge of thoſe things, of the Truth of which he would be reſolv'd: And then let him apply himſelf to the Aſtrologer with a ſerious intent of being ſatisfied in ſome certain and particular doubt, and this not on trifling occaſions, or light ſudden motions, much leſs in matters baſe or unlawful, as many ignorant people uſe to do; but in matters of honeſt importance, and ſuch as have poſſeſt and diſturbed his mind for the ſpace of a day and night or longer; unleſs in ſudden accidents which admit not of delay. *Thoſe*

Thoſe that take this ſober Courſe, ſhall find the Truth in what they inquire after; but whoſoever do otherwiſe, deceive both themſelves and the Artiſt; for a fooliſh Querent may cauſe a wiſe Reſpondent to erre, which brings a ſcandal upon Art amongſt inconſiderate people; when as the Aſtrologer is not blameable, but the ignoran ſilly Querent.

The Third, Is to conſider how many waies Planets operate upon Inferior Bodies, according to the divers Qualities of their Motions; there being Sixteen different wayes of ſuch their Operations and Effects in all things that are either wholly or in part perfected or deſtroyed.

The Fourth, Is to conſider particularly theſe ſeveral Sixteen wayes, and what are the aſſiſting cauſes that help forwards things to perfection, and what thoſe are that deſtroy things after they are perfected: Now of theſe the firſt is Profection, or an Advance of or in things; which the Philoſophers call *Alzhecohol.* 2. Detriment, which they call *Aliber.* 3. Conjunction or Reverſion, which they call *Alitiſall.* 4. Seperation, which they call *Alnichirat.* 5. Tranſlation of light, which they call *Annecad.* 6. Collection, which they call *Algemei.* 7. Prohibition, which they call *Almana.* 8. Reception, called *Alcobol.* 9. Being void of

course, called *Gastalcobal.* 10. Permission, called *Galaalocir.* 11. The restoring or giving of Vertue or Disposition, called *Alteat.* 12. The with-drawing of Vertue, called *Dalpha Alchoa.* 13. The with-drawer or driver away of Disposition, called *Daffaredbit.* 14. Fortitude, *Alcoevah.* 15. Debility *Adirof.* The 16th. Is the state of the Moon, called *Gnaymel*, or the Moon ill-affected; which the Ancients generally hold to be of ill signification.

The Fifth, Is to consider, How many wayes the Moon comes to be so ill affected, which are generally reckoned to be Ten, but in my opinion Seven more may be added, whereby hindrances and damage happen in all Questions, Nativities, Elections, and Actions whatsoever: The First is, When the Moon is Combust, that is to say under the Suns Beams, which is counted from 15 degrees of the Body of the Sun as she applies to him to 12 degrees distance from him as she is seperating from him; and the Impediment is greater when she is going to the Sun than when she is going from him; because as she goes off, when she is got five degrees distant, she is said to be escaped; though not wholly freed: As when a Feavor hath left a Man, he is said to be recovered, although he be Weake and Faint, because he is secure

now

now that he shall obtaine his health again. The 2d. Is when she is in the degrees of her Descensions, that is in the 3d. degree of *Scorpio*, or in any part of *Scorpio* or *Capricorn* or injoyned with any Planet that is in her or its own Decensions as if she be joyned with the Sun, who is in *Scorpio* or *Capricorn* or in his proper Descension; *viz.* in *Aquary* or *Libra*, *viz.* in its 19*th.* degree or in any part of *Libra*; or should be joyned with *Mars*, and he be in *Libra* or *Taurus*, or in the 28th. degree, or in any part of *Cancer*; and so with any other Planet or Planets respectively. The 3d. Is when she is posited in any of the Combust degrees, of which the worst are those 12. degrees which are before the degree which is directly opposite to the degree in which the Sun is, wherever she shall happen to be. The 4th. Is when she is in Conjunction, Oppositon, or Square to either of the Infortunes *Saturn* or *Mars*, without a perfect reception; for with one it hinders but little, but in all other places 'tis a grand Impediment, both in the said Aspects and also in Corporal Conjunction, save only where the Infortune shall have Two of his smaller Dignities, as with *Saturn* in the 4. last degrees of *Aries* or *Gemini*, in each of which he has a Term and a Triplicity; or with *Mars* in the last 10.

degrees of *Piſces*, where he has a Face and a Triplicity; and ſo in any other Sign or place. The 5th. Is when ſhe is with the *Dragons* Head or with the *Dragons* Tail, that is within Twelve degrees of either of them, becauſe that is the place where ſhe is eclipſed. The 6th. Is when ſhe is in *Gemini* which is the Twelfth from her own Houſe. The 7th. Is when ſhe is in the ends of Signs, which are all Terms of the Infortunes, except the laſt 6. degrees of *Leo*, which belong to *Jupiter*; but in the firſt eight ſhe is weakened, becauſe they are Terms of *Saturn*. If it be objected by the ſame reaſon ſhe muſt be impedited likewiſe in the firſt 6. degrees of *Cancer*, ſince they are Terms of *Mars*; I anſwer no, becauſe *Cancer* is her own Houſe and greateſt Fortitude. The 8th. Is when ſhe is in the 6th. 8th. 9th. or 12th. Houſes (not in reception with the Aſcendent) or joyned to any Planet that is in any of them, or poſited in the Third Houſe, becauſe it is Cadent from Angles; yet becauſe the ſame is ſaid to be her joy (or that ſhe delights therein) ſhe is not afflicted there ſo much as in other Cadent Houſes. The 9th. Is when ſhe is between the 15. degree of *Libra* and the 15. degree of *Scorpio*, which 30. degrees are called the Combuſt way. The 10th. When ſhe is void of courſe, that is not joyned

joyned to any Planet by Body or Aſpect, or in that condition when they call her Ferall or Deſart, that is in a place where ſhe has not any Dignity. The 11th. When ſhe is ſlow of courſe, becauſe then ſhe may be compared to a Planet Retrograde. The 12th. When ſhe is in want of light, ſo that no part or very little of her is ſeen, which happens about the end of the Lunar Month. The 13th. When ſhe is beſieged by the two Infortunes impediting her. The 14th. If ſhe be in Azimene degrees. The 15th. If in Pitted degrees. The 16th. If in Smoaky degrees. The 17th. and laſt, Is when ſhe is poſited in thoſe degrees which are called dark: To know and diſtinguiſh all which you have Tables commonly in moſt Books of Aſtrology.

The Sixth Conſideration, Is to regard another manner whereby Planets are dibilitated or weakened and afflicted, not much different from the former; which comes to paſs Ten wayes. The 1. When a Planet is Cadent from Angles or from the Aſcendant, ſo that he doth not behold the ſame. The 2. When a Planet is Retrograd. The 3. If they be Combuſt, that is within 15 degrees before or after the Sun; the lower Planets are more debilitated being behind the Sun, and leſs before him, when they are direct; but when retrograde the contrary. 4. When

any

any of them is in Oppoſition, Corporal Conjunction, or Square of either or both the Infortunes, without Reception. 5. When they are beſieged by the Infortunes, ſo as to ſeparate from one and be joyned to another, without perfect Reception of Houſe, Exaltation, or two of the ſmaller Dignities, which are *Term*, *Triplicity*, and *Face*. 6. When a Planet is joyned to another in his Declenſion or Fall; that is, in Oppoſition to its own Houſe or Exaltation. 7. When it is joyned to a Planet Cadent from the Aſcendent, or ſeparates from a Planet that did receive him, and is joyned to one that doth not. 8. When a Planet is Perigrine, that is, In a place where he hath not any Dignity; or being one of the Superiours, is followed by the Sun, or being of the Inferiors when it follows the Sun. 9. When a Planet is with the *Head* or *Tail* of the *Dragon*, without Latitude. 10. When a Planet weakens it ſelf, that is, when it is in the *Seventh Houſe* from its own, Feral, or not in Reception. Theſe are the Impediments of the Planets, that cauſe Hinderances Delays and Miſchiefs in Nativities, Queſtions, Elections, *&c.* All which thou oughteſt to be well acquainted with. There are ſome more that ſeem neceſſary to be known, but to avoid tedioufneſs and confuſion, I ſhall at preſent omit them.

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The *Seventh Conſideration*, Is to beware of thoſe Caſes wherein the Aſtrologer is ſubject to err and miſtake; of which the Learned have named Four: 1. When the Querent is ſo ſilly that he knows not how to ask, nor what he would have. 2. When the time for which the Figure is erected, is miſtaken. 3. When the Artiſt knows not whether the Sun be gone off the line of the Mid-heaven, or be ſtill upon it; or be behind or before it. 4. When the Fortunes and Infortunes ſhall be of equal ſtrength; at which time thou therefore oughteſt not to receive any Queſtion. But in my opinion there may well be added yet three wayes more, wherein the Aſtrologer will be ſubject to err: 1. When the Querent comes onely to try him, or put a trick upon him; as many do, ſaying, *Let us go to ſuch an Aſtrologer, and ask him ſuch a thing, and ſee if he can tell us the truth or not.* Juſt as the Jews propounded Queſtions to our Lord Jeſus Chriſt, not ſo much to be reſolved, as to tempt and enſnare him. 2. Wherein the Artiſt will be liable to err in, is when the Querent does not ask out of a ſerious or ſettled intention; as ſome do when they meet an Aſtrologer by chance, or go to him on other buſineſs; on a ſudden they think of ſomething, and ſo ask as it were

were by the by; wherein 'tis a thouſand to one but miſtakes happen.

But thou may'ſt be ready to ſay, *How ſhall I know whether the Querent come out of a ſolid intention, or onely to try me?* To which I anſwer, *That it ſeems a very abſtruſe and difficult point, perfectly to find out; but this I have often experienced and found true,* viz. *I obſerved the hour of the Queſtion, and if the Aſcendent then happened very near the end of one Sign and beginning of another, ſo that it ſeemed as between both; I ſaid they did not ask ſeriouſly, or that they came to try me; and I have had many that have thereupon confeſt what I ſaid to be true, and began to think that I knew more than before they believed.* For in ſuch Caſes I uſe to ſay, *Pray Friend do not trouble me, unleſs you ask ſeriouſly; for I ſuſpect that you would put a trick upon me, by not propoſing this Queſtion as you ought: however if you will give me trouble for your pleaſure, be pleaſed to give me likewiſe ſatisfaction for my pains;* and immediately, if there were any deceit intended, away they went. Another, *viz.* a third way whereby an Aſtrologer may erre, Is when the Lord of the Aſcendant and Lord of the Hour are not the ſame, nor of the ſame Triplicity; or be not of the ſame Complection with the Aſcendant; for then the Queſtion is not Radical,

Radical, as I have frequently found by experience. And this I have recited, that thou may'ſt know for what perſons thou ſhould'ſt undertake to give Judgment; for as one ſays, *The iſſue of the thing is according to the ſolicitude of the Querent, and as he comes in neceſſity, as ſad, thoughtful, and hoping that thou art able and knoweſt how to ſatisfie him the truth of the matter*; and in ſuch caſe thou may'ſt ſecurely venture upon the Queſtion.

The *Eighth Conſideration* is, To mind how many of the aforeſaid manners or points neceſſary to be uſed and heeded in giving Judgments, thou haſt to conſider; and they are thirty: that is to ſay, ſixteen impediments of the Moon, ten of the other Planets, as hath been ſaid; and beſides all thoſe the Planets ſeveral Joys, which are four, of which the firſt is the Houſe which each Planet does delight in, as *Mercury* in the Aſcendant, the *Moon* in the third, *Venus* in the fifth, *Mars* in the ſixth, the *Sun* in the ninth, *Jupiter* in the eleventh, *Saturn* in the twelfth. The ſecond is, When a Planet is in a Sign he delights in, as *Saturn* in *Aquarius*, *Jupiter* in *Sagittary*, *Mars* in *Scorpio*, *Sol* in *Leo*, *Venus* in *Taurus*, *Mercury* in *Virgo*, and the *Moon* in *Cancer*. The third is, When Diurnal Planets, as *Saturn*, *Jupiter*,

piter, *Sol*, and *Mercury*, are in Diurnal Houſes in the Eaſt and Oriental of the Sun near the Horoſcope; and Nocturnal Planets, as *Mars*, *Venus*, *Luna*, and *Mercury*, are in Nocturnal Houſes in the Weſt, and Occidental of the Sun; eſpecially near the Cuſp of the Seventh. The fourth is, When the three Superiors, *Saturn*, *Jupiter*, or *Mars*, are in Maſculine Quarters; which are counted from the Cuſp of the tenth Houſe to the Cuſp of the Aſcendant, and from the Cuſp of the fourth Houſe to the Cuſp of the ſeventh Houſe; and when the Feminines, *viz.* *Venus* or the *Moon*, are in Feminine Quarters, which are from the Cuſp of the Aſcendant to the Cuſp of the fourth Houſe, and from the Cuſp of the ſeventh to the Cuſp of the tenth. As for *Mercury* he delights when with Maſculine Planets in Maſculine Quarters, but with Feminine Planets in Feminine.

The *Ninth Conſideration* is, To take notice of the ſeveral wayes as well ſecret as manifeſt, good and evil, whereby things are helpt or hindred to be done or not done; and of theſe there are one and twenty in Number: 1. A moſt ſtrong ſecret Helper. 2. A very ſtrong ſecret Helper. 3. A ſtrong Helper. 4. A weak ſecret Helper. 5. A weaker ſecret Helper. 6. A moſt ſecret Helper.

Helper. 7. A moſt ſtrong manifeſt Helper 8. A very ſtrong manifeſt Helper. 9. A ſtrong manifeſt Helper. 10. A weak manifeſt Helper. 12. A moſt weak manifeſt Helper. 13. A moſt ſtrong ſecret Hinderer. 14. A very ſtrong ſecret Hinderer. 15. A ſtrong ſecret Hinderer. 16. A weak ſecret Hinderer. 17. A weaker ſecret Hinderer. 18. A moſt weak ſecret Hinderer. 19. A moſt ſtrong manifeſt Hinderer. 20. A very ſtrong manifeſt Hinderer. And 21. A ſtrong manifeſt Hinderer. All which we ſhall treat particularly, the ſame being a ſecret of ſecrets. In the Judicial part of Aſtrology, which the Ancients did not regard, nor have ſaid any thing plainly of it that I find, ſave onely that *Haly* ſeems to have toucht a little upon it in his Expoſition of the 23th. of *Ptolomy*'s *Centiloquium*; nor do I believe they omitted thoſe things out of Ignorance, but rather thorow diſuſe or fear of being too tedious, or burthening the minds of their Readers or Auditors: For they were wont to judge according as they found the Planets diſpoſed in Houſes and Signs, their Fortitudes and Debilities, together with the part of Fortune, and ſome few other things: But thou oughteſt to conſider in thy Judgments, not onely what they did, but alſo all other circumſtances that thou

canſt:

canſt: For when thou do'ſt erect a Figure, thou ſhould'ſt firſt find the Significator of the thing inquired after, or to be undertaken; and ſee if any of the Fixed Stars of his own nature be in either of his Houſes, or in his Exaltation, or in Conjunction with him to a minute: for then ſuch Star ſhall ſo far help the Significator, that the thing ſhall be accompliſh'd and effected, even beyond the Querents hopes; and this is a moſt ſtrong ſecret Helper: For the Quærent may well wonder how it comes to paſs. Now if the ſame Star ſhould be in the ſame degree with the Significator from one minute to 15 before him or 5 behind him; it will ſtill help him, but not ſo much; and this we call a very ſtrong ſecret Helper: but if it be with him in the ſame degree, but above 16 minutes diſtance and within 50, it will ſomewhat help, yet this leſs; and this we call in the Poſitive degree onely a ſtrong ſecret Helper. If it be in the ſame degree with the Significator, in a place where he has two of his ſmaller Dignities, in the very ſame minute, or within 16 minutes, it will help him, yet leſs, and then 'tis a weak ſecret Helper; from 16 to 50 min. ſtill leſs; and then 'tis a weaker ſecret Helper: but if it be with the Significator in a place where he has no dignities at all, it

will ſtill help, but as it were inſenſibly; and this we call a moſt weak ſecret Helper. The like we may ſay on the contrary of thoſe things that prejudice, fruſtrate, and hinder buſineſs: For if a Planet, which is a Significator of any thing, being in a place where he has not any Dignities, ſhall be joyned with one of the Fixed Stars of a contrary nature, it will weaken him, and not ſuffer the thing to come to paſs; although otherwiſe by the Figure it ſeemed never ſo probable: ſo that for want of heeding this, the Artiſt often gets diſcredit, and raiſes a ſcandal on the Art it ſelf amongſt the ignorant; and this is a moſt ſtrong ſecret Hinderer: Whereas if the ſame Star be remote above 16 minutes from the Significator, it will weaken him, but not altogether ſo much; whence it may be called onely a very ſtrong ſecret Hinderer. And ſo downwards thorow all degrees in the ſame manner as we ſaid of the Helpers or Aſſiſtant Cauſes reſpectively.

Of the ſeveral 21 *Modes aforeſaid, which are moſt ſtrong Helpers, &c. and which ſtrongeſt obſtructs.*

The ſeveral Modes before-mentioned are thus to be known and diſtinguiſhed, A

moſt ſtrong manifeſt Helper or Adjuvant Cauſe, is when the Planet which is Significator of a thing, is in his own Houſe: in an Angle on the very minute of the Cuſp, direct, ſwift of courſe, in reception, and free from all affliction and impediment; which moſt ſeldom happens.

A very ſtrong manifeſt Helper, is when the Significator is in his Houſe or Exaltation in an Angle, within a degree or two of the Cuſp, free from impediment, and in Reception; which very ſeldom happens.

A ſtrong manifeſt Helper is when the Significator is in an Angle in his Houſe or Exaltation, within 3 degrees before the Cuſp, or 5 after it.

A weak manifeſt Helper is where a Planet is in two of his leſſer Dignities in an Angle within 5 degrees before or 15 after it; or is in his Houſe or Exaltation in a ſuccedent Houſe free from Affliction.

A weaker open Helper is when the Significator is in his own Houſe or Exaltation, or two of his leſſer Dignities, but in a Cadent Houſe of the Figure, yet beholding the Aſcendant.

A moſt weak open Helper is when the Significator is in ſome of his greater Dignities or two of his leſſer, not beholding the Aſcendant; or in one of his leſſer Dignities,

nities, onely beholding the ſame, or joyn'd to a Planet that beholds the ſame, and has ſome Dignities therein.

A moſt ſtrong open Hinderer is when the Significator is in a place where he hath no dignity, no delight is not received; beſieged by the two Infortunes, cadent from an Angle, and from the Aſcendant; and ſo much the worſe, if joyned with any of the Fixed Stars, of a miſchievous nature, *&c.*

There may be other both adjuvant and obſtructing cauſes, beſides what we have mentioned, both open and ſecret, proceeding from the Conjunctions of Planets and their Aſpects, too tedious here to diſcourſe of. Nor ſhall I here enlarge on all thoſe before-mentioned, but muſt aſſure thee that this Ninth Conſideration carefully obſerved, will be of great uſe in raiſing a true and wary Judgment; eſpecially if thou haſt alwayes a diligent Eye to the Moon: for ſhe of all the Planets has the greateſt ſimilitude and correſpondence with inferiour things, both in general and particular; as well the ſpecies of the kinds as the individuals of the Species, with winds, to paſs by her daily effects which ſhe cauſes in all things here, and frequent revolutions about the Elements and Elementary Bodies,

by reaſon of the nearneſs of her Orb to the Earth, and ſmaller Circle than any other Planet; ſo that ſhe ſeems a *Mediatrix* between Superior and Inferior Bodies.

And as we ſee that in the New Moon ſhe appears ſmall, thin, and little, but afterwards her light gradually increaſes, till all that part of her body towards us becomes repleniſht with luſtre; and then again it decayes by inſenſible degrees, till ſhe totally diſappears: juſt ſo do all bodies both of things Rational, Irrational, and Vegetative; as Men grow until they are compleated to their determinate ſtature, and then droop and decline continually, till their life is ended; and ſo of all other things: Hence 'tis neceſſary to make the Moon concerned in the Signification of every Queſtion, Nativity, Enterprize, and Buſineſs, and her good condition to ſhew the good iſſue of the thing; and ſo on the contrary. For her Vertue and Power is ſuch and ſo great, *That if the Lord of the Aſcendant or other Significator of a buſineſs be ſo weak and afflicted, that he cannot bring it about and compleat it as he ought; if ſhe be but ſtrong, it ſhall notwithſtanding be accompliſhed: For ſhe is the School-miſtriſs of all things, the Bringer down of all the Planets Influences, and a kind of an* Inter-nuncio be-

between them; carrying their Vertues from one to the other, by receiving the diſpoſition of one Planet and bearing it to another. And ſome have thought that ſhe does this at all times, of which opinion was that Tyrant *Cylinus de Romano*, viz. *That when ſhe ſeparates from one planet, ſhe takes the vertue and carries it to another, committing the ſame to the firſt that ſhe can meet with.* And ſome have imagined that *Zael* ſaid the ſame, but his meaning was not abſolutely ſo; for he believed, *That the Moon did bear what was committed to her; but if it were not ſo given or committed to her, ſhe could not carry any thing to any*; to which I aſſent: for when the Moon is joyned to any planet that receives her, then that planet commits its diſpoſition to her, who carries it with her, and beſtows it on that planet whom ſhe firſt meets with in any of her dignities, and not to another; according to that Aphoriſme, *A planet gives nothing in a place where he has promiſed nothing.*

The *Tenth Conſideration*, Is warily to obſerve what Fixed Stars may either help or hinder the matter in queſtion; for they have oftentimes great power, and lead the Aſtrologer ſometimes into error: and let the Artiſt be ſure to conſider the places of the Fix-

ed Stars, as they are in the preſent age carefully reduced.

The *Eleventh Conſideration*, Is to take notice of the Malevolent planets, and what they ſignifie; for *Saturn* and *Mars* are naturally bad, *Saturn* for exceſs of cold, and *Mars* for exceſs of heat; not that either of them is really hot or cold, but virtually ſo; and theſe are their effects. And ſo they ſignifie evil and damage and hinderance, unleſs they receive the Significator or the Moon by Houſe, Exaltation, or two of their ſmaller Dignities; or ſhall themſelves be Significators; for then they will bridle in their malice, and not weaken or hinder him whom they receive, with what Aſpect ſoever they behold him; but if they do not receive, their malice is increaſed; and ſo much the more if they be in oppoſition or ſquare; for in ſextill or trine the miſchief is leſs: Yet *Zaell* ſeems to ſay, *That the Infortunes lay aſide or reſtrain their malice, where they are in trine or ſextill*; but his meaning was onely that they were not then ſo violent, and intended not that their malice was wholly abated.

The *Twelfth Conſideration*, Is to behold the Fortunes, and ſee what they ſignifie; for

for *Jupiter* and *Venus* are Fortunes by nature, and being temperate, are ſaid to be without any malice, becauſe they do hurt to none, unleſs now and then by accident; which is beſide their intention and very ſeldom: for they make their impreſſions temperately and profitably, and alwayes endeavor to help both their own and others, whether they receive them or not; but ſo much the better if they receive them: and their trine or ſextill is better and more advantageous than their ſquare, and their ſquare than their oppoſitions.

The *Thirteenth Conſideration*, Is to regard the Sun and his Significators, for he is alſo called a Fortune, and is ſo, whatever aſpect he ſhall be beheld by, unleſs it be oppoſition; but by conjunction he becomes an Infortune, becauſe then he renders every Star that is ſo in conjunction with him, combuſt and unfortunate; unleſs the ſame ſhall be in the heart of the Sun, and there every Star is fortified.

The *Fourteenth Conſideration*, Is to mind *Mercury* and the *Moon*, and what planets they are joyned with, becauſe they will have the ſame ſignifications with thoſe with whom they are ſo joyned; being of a convertible nature.

The *Fifteenth Conſideration*, Is to regard the ſeveral wayes in general whereby planets make impreſſions on theſe inferior things, which are two, one good and the other bad; for the Fortunes have power of imprinting good naturally, and the Infortunes as naturally ſhower down ill impreſſions; whence thou mayſt where ever thou ſeeſt the Fortunes, hope for good; and when thou beholdeſt the Malevolents, fear miſchief, unleſs the ſame be reſtrained as aforeſaid.

The *Sixteenth Conſideration*, Is to take notice whether the planet that is Significator of any thing, be afflicted by either of the Malevolents; which is when one of them caſts his rayes upon the rayes of ſuch Significators, according to the quantity of their Orbs: and whil'ſt he ſo continues with his rayes or light under thoſe of the Malevolent, ſuch Significator is ſaid to be impedited, hindered, or afflicted, till the Malevolent have paſſed him: and *Zael* ſays, *After the ill planet has paſt the planet he did afflict one whole degree, the planet ſhall be ſaid to be freed from him.* But I rather think, that after the Malevolent is paſt him one minute, he may be ſaid to be

free

free and eſcaped; for afterwards he can onely frighten him: True it is, he raiſes a greater fear when he is paſt him onely one minute, than when he is gone by a whole degree: but yet even then it is ſuch a kind of fear as is not altogether without ſome glimmering of hope. As thus, One intending to go into a Battel, inquires whether he ſhall return from thence ſafe and ſound or not? And the *Aſcendant* is *Gemini* 13 degrees, and *Mercury* in the 7th. degree and 54 min. of *Aquary*, in the 9th. joyned with *Saturn*; who is likewiſe in 7 degr. 53 min. of *Aquary*; ſo that *Mercury* is now ſeperated from *Saturn*, who was Lord of the Houſe of Death one minute; whence it appears that he ſhould have died in that Engagement by reaſon of the Conjunction, and was in peril of death and a kind of deſperate fear that he ſhould be ſlain by his Enemies, and ſhall be purſued by them ſo that he ſhall ſeem not able to eſcape, and they ſhall often lay hands on him; but at laſt he ſhall get from them and make his eſcape, even beyond his own hopes; and all becauſe *Mercury* is ſeparated from *Saturn*. And *Zael* ſaith, *That if a Malevolent planet that would hinder any buſineſs, be cadent from the Aſcendant, ſo that he cannot behold it, he cannot really*

hinder

hinder the matters; but onely puts the persons concerned into terrors and frights about it.

The *Seventeenth Consideration*, Is to view whether the planet that is Significator, be safe and prosperous, that is free from any affliction from the Infortunes; and one of the Fortunes casts his beams or light on beams of such Significator; for then shall that planet be said to be safe and guarded, till the Fortune is past by the space of one minute, and signifies the perfection of the thing. But after he has past him one minute, it will not be perfected or accomplished; for it onely raises hopes, as (we said) the Malevolent in the like case could do nothing, but create fear; yet is such a hope as the Querent will believe and fancy himself as it were certain, yet not without something of doubt: As for example, A Question is proposed of some weighty and difficult business, whether it will be done and brought to pass or not? And 17 degrees of *Scorpio* ascends, and *Mars* is 12 degrees 13 min. of *Taurus*, and *Venus* in 12 deg. and 14 min. of *Capricorn*; so that *Venus* is joyned to *Mars* by a trine, and receives him in her House, who likewise receives her in his Exaltation; so that the Querent thinks,

and

and all others concerned verily believe that it would be accompliſhed by that aſpect of perfect friendſhip; in which flattering hopes they continue till *Venus* hath paſſed the aſpect of *Mars* one whole degree; but at laſt the buſineſs comes to juſt nothing at all, becauſe *Venus* was paſt *Mars* one minute at the time of the Queſtion propoſed: yet may a thing poſſibly in ſuch a caſe be brought to paſs, but not without extraordinary labour and trouble. And here likewiſe *Zaell* affirms, *That if the Fortune be cadent from the Aſcendant, ſo that it cannot behold the ſame, it onely flatters with ſplendid hopes, but never compleats the buſineſs.*

The *Eighteenth Conſideration*, Is to take notice when a planet is in the Angles of the Infortunes, for unleſs theſe receive him there, he ſhall be ſaid to be in an ill condition, and in ſtraits and troubles; as a man on whom ſome have made an aſſault; who has many to combate with and none to aſſiſt or take his part; or like one that ſtrives againſt the ſtream, or falls into a deep pool, and knows not how to ſwim; and yet by thruſting out his hands and feet, may obtain the bank and eſcape; though this ſeldom happens.

Now

Now a planet is said to be in the Angles of a Malevolent, when the Malevolent or Infortune, *viz.* *Saturn* and *Mars* is in one Sign, and the other planet in the fourth, seventh, or tenth from him; as if *Mars* be in *Aries*, and *Mercury* in *Cancer*, *Libra*, or *Capricorn*, he is said to be in his Angles: understand the like of their Corporeal Conjunction. But if there be a reception, he does not afflict; for reception abates all malice, as we have said elsewhere.

The *Nineteenth Consideration*, Is to behold the Moon if she be void of course, for then it signifies an impediment to the thing in question; it will not come to a good end, nor be accomplished: but the Querent shall be forc'd to desist with shame and loss.

The *Twentieth Consideration*, Is to observe whether the Moon or Significator be joyned to any of the planets, for thence you must derive your judgement of what is like to happen in the business. Take notice therefore whether the planet to which the Moon or Significator joyns, receives them; for then there will be a good laudable end: and the matter will be accomplisht with success, if the receiver be a Fortune. But

if

if there be no reception, yet if the Moon or Significator shall give vertue to that planet, the thing will still come to pass. But if it be an Infortune, though they do not give him vertue, yet without a reception it will not do; but with a reception, if he be not afflicted, it signifies a good end of the matter, though not without much labour and tediousness.

The 21 Consideration is, To see from what planet the Moon separates; for that signifies what is past of the business: as from a Fortune the good, from an Infortunes the ill that hath been.

The 22 Consideration is, To note which of the planets the Moon is now joyned to, for that signifies what is now present; and from thence we must judge of the present state of any matter.

The 23 Consideration is, To behold to whom the Moon is now joyning, so as her Conjunction is not yet compleated; for that signifies what is to come; wherefore if thou wouldst judge of a thing, which as yet is not, but 'tis hoped will hereafter be brought to pass, 'tis necessary then thou shouldest see to whom the Moon will next

joyn,

joyn; and according to her Significations, judge whether good or evil

The 24 Conſideration is, To note whether the planet who is Significator, be in his Declenſion, for then it cauſes a hinderance to every thing thereby ſignified, and trouble and grief about it; and if the Queſtion be about a priſon wherein the querent fears he ſhall be put; it ſignifies he ſhall be caſt into the ſame together with diſgrace and prejudice; and if the Queſtion concerns one already in Priſon, it ſignifies a tedious confinement and more affliction then he believes.

The 25 Conſideration is, Whether the Planet that is Significator be Retrograde, or Stationary to Retrogradation; for then it ſignifies miſchief and damage, diſcord, contradiction, and going backwards with damage; yet being ſtationary, is not ſo bad, as being retrogaade: For the laſt notes the miſchief to be as it were preſent and in being. But being ſtationary, notes that 'tis paſt and over.

The 26 Conſideration is, Whether the Significator be in his ſecond ſtation, that is towards Direction: for that ſignifies alſo hinderance and evil, which already hath

been

been and is paſt; yet ſome ſay that this ſecond ſtation is as good as direction: but that is onely a way of ſpeaking, as when one hath been ſick and begins to grow well, we ſay he is recovered and ſound, which is not ſimply true, but ſomewhat near it: for as the firſt ſtation is not ſo bad as Retrogradation, ſo the ſecond ſtation is not ſo good as direction.

The 27 Conſideration is, Whether the Infortunes are the Significators of any thing; for if they ſignifie ill, the evil will be much augmented, and if good, it will be much diminiſhed, abated, imperfect, and with difficulty; ſo that the party will ſcarce think his buſineſs done, unleſs by chance they be in a very good condition and excellently diſpoſed.

The 28 Conſideration is, Whether the Significator be ſlow of Courſe, for then it delays the effect; and if it be in the beginning of any thing, retards it, ſo that it will ſcarce ever be finiſhed: Beſides, things proceed ſlowly, whoſe Significators are poſited in Sagittary, Capricorn, Aquary, or Piſces; or who are the Lords of them, whether they be ſlow of courſe; in Aries or Scorpio they are not quite ſo dilatory. In

Leo

Leo they haſten buſineſs, more in Taurus or Libra, but moſt of all in Gemini or Virgo.

The 29 Conſideration is, Whether the Moon be joyned to any planet by body or aſpect exactly to a minute; for that ſignifies the preſent ſtate of the things; and from that minute obſerve what planet ſhe joyns next, for he ſhall be Significator of all that ſhall happen of that thing; as the planet ſhe was laſt before with, was of what is already paſt as aforeſaid.

The 30 Conſideration is, To obſerve when a planet that is Significator, or the Moon, ſhall have paſt the 29th. degree of the Sign wherein it is, and touches the 30th. and eſpecially if it have paſt one minute of that degree; for then it ſhall have no ſtrength in that Sign, but in the next; ſo that if in the firſt it ſignified any evil, it ſhall hurt the perſon, or thing threatned, no more than the fall of a houſe ſhall one that is juſt got out of it, or being with one foot upon the threſhold, has one behind him that throws him out; and then the building falls. And if it ſignified any good, it ſhall profit no more than he that hath ſpread a net for birds, and juſt touches the feathers

of

of their tails, but never catches their bodies; and therefore *Zaell* ſays, *If a Planet or the Moon be in the 29th. degree of any Sign, its vertue is yet in that Sign wherein he is; becauſe he has not yet wholly paſt the 29th. degree*, &c.

The 31 Conſideration is, To look when one planet applies to the Conjunction of another, if he be near the end of the ſame Sign wherein he is himſelf, or that other to whom he applies; ſo that he will paſs out of that Sign before the Conjunction is perfected: and to ſee if he be joyned with him in the following Sign to which he is changed, becauſe then the cauſe is perfected; if that planet conſers any thing on him in that Sign wherein he is ſo joyned to him: that is, if any reception happen, unleſs the ſaid planet, or he to whom he applies, be firſt joyned to another; for then the buſineſs comes to nothing, and will not be perfected, though he be joyned again to the firſt after he is ſeparated from him to whom he would have joyned when he changed from the ſaid Sign; ſince the other interpoſed before the firſt Conjunction is accompliſht. Nor muſt it be forgotten that a Corporal Conjunction forbids an Aſpect and cuts it off, but an Aſpect cannot do ſo by a Conjunction.

The 32 Conſideration is, If an Infortune be the Significator, what his Condition is; for if it be good, there will good come of the thing; if bad rather evil; as *Sarviator* ſays in *Pentadeca*, *An ill planet ſtrong in his own Houſe or Exaltation, not joyned with any other Infortune to impede or weaken him, is better than a Fortune Retrograde afflicted.*

The 33 Conſideration is, To ſee whether either of the Infortunes be the Significator of any thing, and be joyned to another Infortune impeding him, or has joyned to him the Lord of the Aſcendant or the Moon, by a Square or Oppoſition; for then this Infortune will perfect the buſineſs: but the buſineſs will not be good, or rather it will be deſtroyed after it ſeems perfected. But if the Infortune that impedes be the lighter of the two, ſo that he apply to a Conjunction with the Significator, it will hinder leſs than if the Significator apply to the other.

The 34 Conſideration is, To mind in Queſtions or Nativities, whether the Significator of the buſineſs be an Infortune and Lord of the Aſcendant, and the Aſcendant direct not vitiated, and in a good condition

condition; for then he will both effect the same and bring it to a good conclusion; nay, although he be not Significator nor Lord of the Ascendant, but onely be in the Ascendant, and that the same be his Exaltation; he lays aside all his malice, and is restrained from mischief: but if he be weak and afflicted, his malice and contrariety is increased, so as to destroy the business wholly.

The 35 Consideration is, To look whether an Infortune be in Signs like him, or of his own nature; for that abates his ill effects; like a crois fellow when he is pleased and has what he will, as *Saturn* in *Capricorn*, *Aquary*, or *Libra*, or in a cold Sign, especially if he have any Dignities there: And so *Mars* in *Aries*, *Scorpio*, *Capricorn*, or a hot Sign, *&c.* But if *Saturn* be in a hot Sign, or *Mars* in a cold Sign, out of their Dignities, it will be bad, and the business be no more compleated, than Oyle will mix with water; but if strong and well disposed, they will mix in good, like Water with Wine, or Milk with Honey.

The 36 Consideration is, To observe when the Infortunes are the Obstructers of a business, whether the Fortunes behold them with a trine or sextill Aspect; for

then their ill nature will be allayed and mitigated: but much more if theſe receive them.

The 37 Conſideration is, To look if the Fortunes are the Significators? whether the Infortunes behold them with an oppoſition or ſquare? for that will much leſſen their kind effects, and diminiſh the good they otherwiſe promiſed.

The 38 Conſideration is, To conſider if the Fortunes are Significators, whether they are cadent from Angles or from the Aſcendant, ſo as not to behold the ſame, and be retrograde: for under theſe Impediments they will be almoſt as bad as the Infortunes themſelves, unleſs they be in reception.

The 39th is, To conſider if the Significator be in reception; for if it be a Fortune, its Signification will thereby be much bettered, and its impediment and miſchief much leſſened, if it be an Infortune.

The 40th is, To conſider if an Infortune, whether he be Significator or not, be perigrine, that is not in any of his Dignities, for then his malice is encreaſed; but when in his Dignities it ſomewhat abates it: that is in his Houſe, Exaltation, or Terms; but in his Triplicity or Face very little, and in Haym leaſt of all. The

The 41th is, If an Infortune being Significator, be in his own Houſe or Exaltation, or in his own Terms or Triplicity, or in Angles or ſuccedent Houſes; for by all theſe means he is fortified, and ſhall be counted ſtrong as a Fortune.

The 42th is, If a Fortune be Significator, or give vertue or aſſiſtance to any of the Planets, and be in a Houſe where he has none of the Lordly Dignities, then his good ſignification will be leſſened and abated; and ſo on the contrary.

The 43th is, If the Fortunes and Infortunes be together ill poſited, that is, in ſome of the ſaid Impediments, as Houſes where they have no Dignities Combuſt, or the like; then whatever they ſignifie 'tis but weakly; according to that Aphoriſm of the Philoſopher, *A planet retrograde and combuſt, has no ſtrength in ſignification. The Fortunes when combuſt and under the Sun beams, ſignifie none or very little good; and the Infortunes in like caſe have little or no vertue to ſignifie ill.*

The 44th is, To conſider if the Significator, Fortune or Infortune, be in his own Houſe, Exaltation, Triplicity, Terms or Face (but the latter being not of that

vertue with the rest, 'tis necessary it should be assisted with another Dignity, which is Hays or Light) for in such case the Infortune loses his sting, and being rein'd in like a wild horse from doing mischief his malice is converted into good; and though this seem strange, yet the Ancients affirm and I my self have often found it true by experience.

The 45 h is, To consider if Infortunes are in Angles of the Ascendant (that is in such Signs as are in square or opposition to the Ascendant) when they afflict any Planet by square or opposition; for then they afflict so much the worse, and do more mischief, especially if they be in a stronger place than such afflicted Planet.

The 46th is, To see whether the Significator be a Fortune or an Infortune, the first naturally signifies good and prosperity, the last naturally evil by its malignity; therefore consider the Planets places from the Ascendant where they are; For if a Planet be in his Light, or his Hays in any of his Dignities, or in a good place from the Ascendant, it signifies good; and if it be a good Planet the better.

The

The 47th is, To conſider whether the Significator be in his Light or no, that is a Diurnal planet in the day above the earth, and in the night under the earth; and a Nocturnal planet in the night above the earth, and in the day under it; for this renders ſuch planet more ſtrong. But if a Nocturnal planet be Significator of any thing in the day above the earth, or a Diurnal planet in the night, the ſame is thereby weakned and under a kind of impediment, that he can ſcarce accompliſh what he ſignifies.

The 48th. is to conſider, When an Infortune is Significator and his ill effects are mitigated, whether *Jupiter* behold him, or is joyned corporally to him? for that will wholly deſtroy his malignity and turn his nature into good, how bad ſoever he be; ſo that if *Saturn* in that place of himſelf would not beſtow ſome good or perform what he ſeems to promiſe, *Jupiter* will make him do it, provided he be not afflicted himſelf, as in his fall, combuſt or retrograde (yet even then he helps, but not ſo powerfully) on the other ſide *Venus* takes off the fury of *Mars*, by reaſon of that endearing intimacy which is between

them, unleſs the thing be very difficult, as wars and bloodſhed, *&c.* But ſhe cannot ſo well divert the miſchief of *Saturn* without the help of *Jupiter* (and then ſhe can do it as well as at other times theſe of *Mars*) The reaſon is, there is no ſuch ſympathy between *Saturn* and ſhe in any reſpect; for he is ſlow ſhe ſwift, he heavy ſhe light, he delights in melancholy, ſhe in mirth.

The 49th is, to conſider, Whether one of the Infortunes being Significator, be joyned to another, for if he ſignified a good of himſelf, this will deſtroy or fruſtrate it; but if any evil, it will augment and double it, or change it into ſome worſe miſchief of another kind; as when the pain near the Navel turns into a dry Dropſie: but if joyned to a Fortune with a Reception on either ſide, the evil will be converted into good; but without a Reception it will onely be allayed and abated, according to the ſtrength of ſuch Fortune.

The 50th is, To obſerve the Lor of the Aſcendant and the Moon, whether they or either of them are afflicted by either of the Infortunes, by Conjunction, Oppoſition or Square, the buſineſs will be

be ſpoiled without the aſpect of a Fortune; but if a Fortune, that is, *Jupiter*, *Venus*, the *Sun* or *Moon* ſhall then behold him, it ſlackens and diſſolves the rigors of ſuch Infortune, and the party ſignified ſhall be freed from the danger impending, although the aſpect be a ſquare, provided it be with a Reception; but if a Fortune without Reception by a ſquare or oppoſition, or an Infortune with a trine or ſextill without Reception, ſhall behold the ſaid Lord of the Aſcendant, 'tis poſſible the party may be delivered from the preſent danger; but it will be turned into another as great: ſo that it will not profit him.

The 51th is, To ſee whether the Significator be cadent from an Angle or from the Aſcendant, and in none of his Dignities, nor in his Joy; for then he ſignifies nothing but doubts and miſchiefs, and there are no hopes of good or profit from a planet ſo diſpoſed.

The 52th is, When the three Inferiors *Venus*, *Mercury*, and *Luna*, come from under the Rays of the *Sun*, and appear in the Evening after his ſetting, for before (viz. till they are got from him 12 degrees, they (or any

any other planets) are weak; ſo that a Fortune can advantage little, and an Infortune prejudice as much. Now if the Fortune came forth ſlow in motion, as with labour, then will not the good expected be obtained without much pains and trouble; and if it be an Infortune, his ſignification will appear ſlowly. But in the Superiors, as *Saturn*, *Jupiter*, and *Mars*, thoſe things happen when they come from under the Sun beams in the Morning, and ſhine before his riſing.

The 53th Conſideration is, Whether the Significator be under the Sun-beams, for then he will be of a ſmall efficacy in any thing, as aforeſaid; yet the Malevolents will be ſomething more ſtrong in evil than the Benevolents in good.

Now a planet is properly ſaid to be under the Sun beams, when there are onely 12 *degrees, or leſs, and yet above* 16 *minutes diſtance between it and the Sun; for when there is onely* 16 *minutes diſtance, it is ſaid to be ſtrong, being in* Cazimi *or the heart of the* Sun; *but when there are more than* 12, *and leſs than* 15 *degrees; it is ſaid to be going from under the Suns beams.*

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The 54th is, To conſider whether a ſuperior planet be removed 12 degrees from the Sun going to his Morning riſing, or an inferior is ſo much, and direct, going to his Evening riſing, for then he is ſaid to be fortified; but when he is got 15 degrees, ſo that he appears, he is more fortified in every thing: like one coming out of a battel rejoycing, having deſtroyed and routed all his enemies. But when the Sun follows the three ſuperiors, and there ſhall be between them and him leſs than 15 degrees, their weakneſs is ſaid to be increaſed, until there ſhall be onely 7 degrees between them, and afterward, until they ſhall be in the heart of the Sun, they are ſaid to be in extream debility; but the debility of the inferiors is contrary to them, for it is ſaid to be increaſed when they follow the Sun, and that there is between them and the Sun from 15 degrees to 7, and from 7 till they are in the heart of the Sun, they are ſaid to be in their greateſt debility.

The 55th is, To conſider whether the Significator be perigrine, for then the perſon whom he ſignifies, either in a Nativity or Queſtion, *&c.* will be ſubtil, crafty, malicious, one that ſhall know how to act both good and evil; but more inclinable to the latter. The

The 56th is, To conſider if the Significator of any thing ſhall commit his diſpoſition or vertue to any other planet? whether it be to one that is Oriental or Occidental? for if he be Oriental & one of the Inferiors and direct, or if he be Occidental and one of the Superiors, and that there be not above 20 minutes between him and the Sun, he will be weak, ſays *Sarcinator*, and not perform what he ſhews, but hinders many things; under that impediment like a ſick man whoſe diſeaſe has prevailed ſo far, that he is forced to lie by it, and cannot help himſelf; or a falling houſe which none can preſerve from ruin; and ſo much further as ſuch planet ſhall be from the Sun, ſo much leſs ſhall he be afflicted. And if it be Oriental, and one of the Superiors, or Occidental and one of the *Inferiors*, and not retrograde, he ſhall be ſtrong and fit to perfect what he promiſes; as one that hath been ill, but is more perfectly recovered; or a building which fell and is repaired; and ſo of all other planets ſo diſpoſed.

The 57th is, To conſider whether the Significator be in the Eighth from the Aſcendant? for if he be there, and a Fortune,

tune, though he do not harm he will do no good; and if he be an Infortune, he will do greater miſchief than in any other place of the Figure; and if the Queſtion be of going to War, adviſe not the Querent to go then, although it be a Fortune; for alwayes ſome evil is to be ſuſpected, that is death, or at leaſt captivity, for it is a place of darkneſs and death: but if it be an Infortune, judge death, unleſs he ſeparate then from the Lord of the Eighth; for then it may be onely a wound or bruiſe, or a fall, wherein he was in danger of death, although he may eſcape; and if it be a journey, eſpecially a long one, he wil be taken priſoner, or in great dread of it; underſtand ſtill if he ſeparate from the Lord of the Eighth: And alſo remember that an Infortune ſo diſpoſed, alwayes does more miſchief than a Fortune.

The 58th is to conſider, Whether the Significator be fixed in that Sign where he is found? Now *Zaell* ſaith, *That a Planet is not ſaid to be fixed in a ſign till he hath paſt 5 degrees thereof.* But I am of opinion that when he hath paſs'd one whole degree of a Sign he is firmly therein, but he ſaid it for more certainty. So likewiſe he ſays, *That a planet is not ſaid to be cadent from*

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the Aſcendant, unleſs he be removed from thence 5 degrees; as for Example the Aſcendant is 9 degrees of *Aries*, and a planet was in the fifth degree thereof, *Ptolomy* and many other Sages affirm, *That planet to be in an Angle*, with whom I agree; yet ſome would have it, that a planet ſhould be ſaid to be in an Angle onely, when he is in the very degree of the Aſcendant, or one degree before it or two after it; but they meant in revolutions, and that they might be ſo certain as not to be in the leaſt deceived. But I have experimented that a planet is in an Angle to the ſpace of 5 degrees beyond the Cuſp; for as once I ſought the revolution of a year, I found *Mars* in the 5th degree beyond the Cuſp of the Angle of the Earth in *Capricorn*, South Latitude, which ſignified the killing of the *Roman Emperor*, and acquainted him with it, for his Court was at *Groſſetti* and I at *Forlivii*; and it was found that *Pandulfus de Farſenella* and *Theobaldus Franciſcus* and divers others of the Secretaries had conſpired to ſlay him, and none of his own Aſtrologers obſerved it, becauſe they did not believe that *Mars* was in an Angle, for he was 4 degrees beyond the Cuſp, and 58 min. in their opinion: however after a planet ſhall be removed from the

Cuſp

Cuſp or Line of any Angle full 5 degrees or more he is to be counted cadent from that Angle.

The 59th is to conſider, Whether the Significator be behind the Cuſp of an Angle 15 degrees and no more; for he ſhall be ſaid to be in an Angle as well as he that is exactly there, as *Zaell* affirms; whence he ſaid before that it was not in an Angle, nor had any ſtrength there beyond the 15th degree after the Cuſp of the Angle: For Example the Aſcendant is 4 degrees of *Taurus*, and the end thereof was behind the Angle, whatever planet is poſited from the 4th to the 19th degree thereof, is in the angle, but what is beyond that is not; but *Ptolomy* ſeems to intimate, though he ſays not expreſly, *That every planet who ſhall be 5 degrees before, or 25 after the Cuſp, is in the angle.* Now *Zaell* would clear the doubt, leaſt that great diſtance of the planet from the angle ſhould hinder the buſineſs.

The ſame Ptolomy *(from whom I cannot diſſent) ſeems to aſſert, That no part of any houſe remains void of vertue; and my ſelf am of opinion, I think not idlely, that every planet that is in any houſe ſhall be ſaid to*

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be in that houſe where he is found, from the beginning of the houſe even to the end thereof; and therefore I ſay in the houſe not in the ſign, becauſe ſometimes the ſame houſe comprehends more than one ſign and ſometimes leſs; for it ſeems ridiculous that any part of any houſe ſhould continue idle, and be left void of vertue.

The 6o'h is to conſider, Whether the Significator be in a ſign fixed, common or movable; becauſe in a fixed ſign he ſignifies ſtability and continuance of the thing begun or to be undertaken or inquired of. In a common ſign, a change with a return or repeating of it, that the ſame will once be broken off and afterwards begun again, or ſomething added, or other alteration happen; for which reaſon in things that require alteration, as buying, ſelling, or the like, we ſhould put the Significator and Moon, or one of them, into a common ſign; but in a moveable ſign it ſignifies a ſudden change, a quick diſpatch or end, whether good or ill. And therefore in matters where we deſire a ſudden concluſion, we ought to put the Significator in moveable ſigns; but in things that we deſire ſhould be fixt and endure, we ought to place them in fixed ſigns; where we would have

have a mean, ſet them be in common ſigns, underſtand the ſame always of the nature of the Moon, if at any time thou canſt obſerve it.

The 6th is to behold, Whether the Lord of the Aſcendent, or Moon, be with the Dragons head or tail; for that is an impediment in all affairs, and the hindrance or miſchief will proceed from a cauſe ſignified by that Houſe in which ſuch conjunction happens. But no Conjunction of the Dragons head or tail hurts, unleſs it be corporal; for they have no Aſpect nor Oppoſition. And it is worſe when the Significator, or Moon, goes towards them, than when they go from them: For in the firſt caſe is ſignified the miſchief in its full height, like a man in a Ship that is ſplit in the Sea, when there is no hope. But in the laſt, 'tis like a Ship that is only in danger, but has hopes and probabilities of eſcaping. And note, That when the Significator, or Moon, goes to the Dragons head, its malice is augmented, for its nature is to encreaſe; and when they go to the tail, the miſchief is not abſolutely at the worſt, as 'tis when they go from it; that is, within one degree: for from one degree forwards 'tis not ſo great as in that degree, although

much; and from 1 to 3 leſs, and from 3 to 5 yet leſs, and from 5 to 7 very ſmall; from 7 to 9 ſmaller, and from thence to 12 little or nothing at all.

The 62th is to conſider, Whether the Moon be void of courſe? for that ſignifies that the thing enquired after ſhall ſcarce ever come to a good end, or not without much labour, ſorrow and trouble, unleſs the Lord of the Aſcendant, or Significator of the thing, ſhall be in very good condition, and then it may be hindred, but not wholly fruſtrated: yet 'tis a good time then for drinking, bathing, feaſting, *&c.* and to uſe ointments for taking away of hair, eſpecially if ſhe be in *Scorpio.*

The 63th is to conſider, Whether the Moon be far from the Conjunction of the Infortunes, ſo as not to caſt her beams on theirs, for then the event will be good, but rather if ſhe touch with her beams thoſe of the Fortunes. And yet better, if beſides this the Lord of the Aſcendant, or of the buſineſs, be in a good condition; for if they be not well diſpoſed, it may impair the good promiſed, but not wholly prevent it.

The 64th is to conſider, Whether the Moon

Moon be in *Cancer*, *Taurus*, *Sagittarius*, or *Pisces*; for it signifies good in the business, although she be joyned to the Infortunes, and not to the Fortunes; nor does she, being void of course, prejudice so much in those places as elsewhere. provided she be not combust, for then they will advantage her little or nothing.

The 65th is to consider, Whether the Lord of the seventh is afflicted or not? for that will be an impediment to the business. And you ought to defer judgment, if you can, and warily search always whence such impediment shall arise, as well by the conjunction of the Lord of the seventh with the Planets, as by their separation; and also of the Moon: so mayst thou find whence it will proceed, and afterwards give judgment with more safety.

The 66th is to consider, When the Infortunes threaten mischief, whether the place on which their threats fall, be the dignity of any of the Fortunes? and whether such fortune behold the same place by *Trine* or *Sextile*? for then it will take away the mischief, and annul it wholly. If by a Square, it will only lessen it; if by an Opposition, take away some part of it; But if it cast no Aspect at all, the mischief

will happen; but it will proceed from honeſt juſt perſons, and it may be the Querent ſuffers righteſully, being caſt in a juſt cauſe before a Judge, or the like. But if the aforeſaid place be the Dignity of an Infortune, the prejudice will come from unjuſt men, falſe witneſſes, a corrupt Judge, or ſome ſentence unjuſtly given through a miſtake, *&c.*

The 67th is to conſider, Whether there be any Eclipſe near, which is leſs than 12 degrees from the Significator? for the ſame will bring damage and miſchief to the Querent or buſineſs, unleſs there be there a Fortune which hath Dignities in the ſame place, for then the ſame is abated: but if there be no ſuch, thou oughteſt to look what Planet beholds the ſaid place of the Eclipſe, and how. For if the Fortunes behold it, they do but augment the evil; and if they are Infortunes, they leſſen and abate it: which ſeems a kind of riddle or wonder in Art.

The 68th Is to conſider, in queſtions relating to ſick people, or decumbitures, Whether the Lord of the ſeventh, and ſeventh houſe it ſelf, be free from impediments? for if it be, the ſick may ſafely truſt himſelf to the care of the Phyſicians,

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for Medicines will do very well. But if the ſeventh houſe and his Lord ſhall be afflicted, *Ptolomy* ſaith, *The Phyſician muſt be changed, for neither his Phyſick nor care will do any good; for the ſeventh ſignifies the Medicine, as* Zaell *ſaith; or at leaſt the Diſeaſe grows chronical and laſting. The like is to be expected if the ſame poſitions happen at the beginning of any cure.*

The 69th is to conſider, Whether the Significators of the Aſcendent, and of the houſe ſignifying the thing enquired, be of equal ſtrength and debility? for then thou canſt not ſafely give judgment; but in ſuch caſe thou muſt mind the Lord of the Conjunction or Prevention (as the thing is either conjunctional or preventional) which was laſt before, and by that judge. But if the Lord of the Conjunction or Prevention, and of the thing, be ſtill equal, thou muſt then turn to the *Moon*, and ſee to whom ſhe firſt applies, and thence deduce judgment. If ſhe joyn not to any in or from the ſign in which ſhe is, take that with whom ſhe joyns firſt in the next ſign, and this is very conſiderably uſeful.

The 70th conſideration is, To mind another ſecret not well ſearched into by Aſtrologers, but often times doing them much

much prejudice; that is, See in all queſtions, *&c.* whether the Lord of the New or Full Moon, preventional laſt before, be in any of the Angles of the thing enquired after; if it be, it denotes that the buſineſs will be accompliſhed, unleſs it be the Querents own fault, (or that God over-rule againſt it) though perhaps by other ſignifications it ſeemed not likely. But if it ſhall not happen ſo, but only the ſame is in the Aſcendant, and the other Significators, that is, the Lord of the Aſcendant of the thing enquired of, and the Moon, or any of them aſſiſt, the thing will be done with eaſe. If it be in cadent houſes, it will ſcarce ever be, though other Significators ſeem never ſo favourable; and if two at leaſt of them be not ſo, take it for certain it will never be done.

The 71th Is to conſider, Whether the Significator falls between the Aſcendant and the twelfth, for that ſignifies continuance or length of time, when a thing will be done; or if done already, how long it will continue in days or hours. If between the twelfth and the tenth, it notes half weeks; between the tenth and ſeventh, months or weeks; between the ſeventh and fourth, years; and between the fourth and the Aſcendant, half years.

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The 72th is to obſerve, That if the Queſtions be of a journey, and the Moon afflicted, it is not ſafe to undertake it; but if it cannot be put off, make the Planet that afflicts her Lord of the Aſcendant at the time of the Querents ſetting forth.

The 73th is to mind, Whether the Queſtion ſignifie good or evil? If good, Whether the Fortunes behold the Significator of the Queſtion, or the Moon? for then the good thereof will be increaſed; but if the infortunes caſt in their beams, as much or more diminiſhed. But if it originally ſignifie evil, and the Infortunes behold the Significator or Moon, as aforeſaid, the evil threatned will be increaſed, and become much worſe.

The 74th is to conſider, Whether the Significator be in his firſt ſtation, going to be retrograde? for that ſignifies croſſneſs and inobedience; and that the matter, though never ſo probable, will not be accompliſhed. If any work or building be then begun, it will not be finiſhed. And if ſuch Significator, ſo aſſerted, be then under the earth, ſuch building ſhall not be raiſed to any purpoſe in thirty years, and then not finiſh'd; and if it be raiſed a little then, it will be a raiſing thirty years

more. And if not then compleated, it will not be compleated till ninety years after its first; and if not then, it will never be finished, unless the property be altered, and come into the possession of strangers from its former owners. But if the Significator be in his second station, going to be direct, it notes, that the affair will be done, but slowly, intricately, and with pains and trouble. And if any Edefice be then begun, it will be finish'd, but not so soon as was at first believed, provided the Significator be not under the earth; for then he that begins it shall never make an end of it, nor raise it very high above the earth.

And note, A Planet in this second station signifies an aptness, and the renewing and strength of every thing; but in his first station, dissolution and destruction. Remember and understand these things well, for they will often come in practice.

The 75th is to consider, Whether the Moon be afflicted by any Planet? for then whatever the question be, the same will suffer impediment. But if the Moon be in a good place from the Ascendant, so as to behold it with a *Trine* or *Sextile*, or if the Planet that afflicts her do behold the same, either

either of those *Aspects* will mitigate the mischief intended, and it may be wholly take it away, as the said afflicting Planet is disposed; so that he be not cadent from Angles, nor from the Ascendant, nor in his fall, that is with the seventh from his own house. *Zael* seems to say, *That if an Infortune afflicting be cadent from the Ascendant, or retrograde, it causeth fear in the Querent; but I alwaies fear the affliction of the Moon above all other impediments, and scarce remember that I ever saw a good end of any thing where she was afflicted: And in journeys, if to war, was apprehensive of the Querents case and person; if for traffick, of straits, quarrels, sadness in his travels, and loss of money,* &c.

The 76th is to consider, From what Planet the Moon seperates, and which she is joyned to; he whom she seperates from signifies what hath been, the other what is to come, as we have said. And therefore if she seperate from an Infortune, and applies to a Fortune, the worst is past; and what hitherto hath been had, will end happily to the Querents content. But if she seperates from a Fortune, and goes to an Infortune, understand the contrary; the thing was good in its beginning, but proves naught in the end. If from a For-

tune to a Fortune, it was and is good, and will have a laudable end. If from an Infortune to an Infortune, it will be an ugly concluſion.

The 77th is to conſider, Whether the Lord of the Aſcendant, or Moon, be in oppoſition; that is, whether the *Moon* be in *Capricorn*, *Mercury* in *Sagittarius* or *Piſces*, or *Venus* in *Scorpio* or *Aries*, the *Sun* in *Aquarius*, *Mars* in *Taurus* or *Libra*, *Jupiter* in *Gemini* or *Virgo*, *Saturn* in *Cancer* or *Leo*? for then ſuch Lords of the Queſtion abhor the buſineſs, nor does he love it ſhould be accompliſhed, but is rather againſt it.

The 78th is to conſider, The Houſe that ſignifies the thing whereof the Queſtion is ask'd. For the firſt ſignifies the Perſon, the ſecond Subſtance, the third Brethren, *&c.* as we before have taught; and as it ſhall appear, ſo judge, having duly pondered all circumſtances.

The 79th is to conſider, Whether the Significator, or Moon, be joyned to good or ill Planets by Conjunction or by Aſpect, which is diligently to be heeded and diſtinguiſhed; for a corporal Conjunction with the Sun is the greateſt miſfortune can befal a Planet. The

The 80th is to conſider, How the Significator is poſited in reſpect of his own houſe, whether in the ſecond, third, or fourth, *&c.* ſign, from it, according to the ſignification of that ſign, ſhalt thou judge as thou wouldeſt. Judge of any Planet in ſuch an houſe from the Aſcendant.

The 81th is to conſider, Whether the Significator be in an angle, or in a ſuccedent, or cadent houſe? for how much any Planet is near to the cuſp of any angle, ſo much is he the ſtronger; how much the farther, ſo much the weake. And by how much ſoever he ſhall be nearer the cuſp of a cadent houſe, ſo much ſhall he be the weaker; how much the farther, ſo much the leſs weak.

The 82th is to conſider, Whether the Significator receive diſpoſition or virtue from any Planet, Fortune or Infortune. If from a Fortune, it ſignifies good; and the better, if ſuch Fortune be in a good condition. If from an Infortune, the contrary; and ſo much the worſe, by how much the more weak and afflicted he is.

The 83th is to conſider, Whether the Fortunes and Infortunes are equally ſtrong in the Queſtion? for that ſignifies

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no poſitive judgment, either good or ill; but a kind of indifferency, and that the buſineſs will bring neither gain nor loſs.

The 84th is to conſider, Whether the Fortunes or Infortunes are ſtrongeſt; for if both be ſtrong, and the Fortunes prevail in ſtrength, it ſignifies a kind of mediocrity of good; if the Infortunes in ſuch a caſe are ſtrongeſt, a mediocrity of evil; not in exceſs on either ſide.

The 85th is to conſider, Whether part of Fortune fall in a good or bad place of the Figure; that is, in an Angle, or in a Succedent, or in a Cadent houſe; and how the ſame is Aſpected, and by whom, a Fortune or an Infortune? and whether it be in reception of that Planet by whom it was aſpected? For queſtions may ſometimes ſeem good, but the part of fortune happening in an untoward place, weakens it much, and renders it leſs profitable, ſo as to deceive the Querents hopes. And on the contrary, a queſtion may ſeem ill, yet the part of Fortune happening luckily, joyned with a good Planet that receives it, *&c.* leſſens the evil, and not ſo much happens to the Querent as the Figure otherwiſe ſeems to threaten.

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The 86th is to conſider, Whether either of the Infortunes beholds the Significator, both Retrograde, Cadent, Peregrine, and in Signs contrary to their reſpective natures? for then they bring ſuch an abſolute miſchief as cannot be avoided, nor averted by any thing but God alone. And if any ſhall be born under ſuch poſitions, he will alwaies be a beggar, let him do what he can: or if any houſe be built then, no man ſhall ever live happily, or get money in it; but by loſſes and croſſes his eſtate and goods ſhall moulder away, and come to nothing; and his moſt probable deſigns ſtrangely fruſtrated and deſtroyed, unleſs the Divine Goodneſs in mercy interpoſe.

The 87th is to conſider, (*Novenarium Lunæ*) which is a thing much to be heeded, for it often hinders the Aſtrologer from diſcovering the truth, and leads him into errour, not knowing the cauſe that makes him deceive.

The 88th is to conſider, The Planet from whom not only the Moon ſeperates, how he is diſpoſed, and next to whom ſhe is joyned, ſo that there be not above 51 minutes diſtance between them; the firſt ſignifying what is paſt, the ſecond what is

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now preſent, as we have already ſaid; but alſo look to whom ſhe will be next joyned after ſeperation from him with whom ſhe is at preſent; for he will ſignifie (according as he is diſpoſed) the iſſue, or what is to come.

The 89th is to conſider, The (*Duodenariam Lunæ*) a thing very obſervable in many caſes, even more than divers things that we have ſaid; for there is greateſt danger of miſtakes in abſtruce conſiderations, and ſuch as Aſtrologers rather through ſloth than ignorance do not regard; whereby they often fall into diſgrace and contempt of the rabble, rather than take a little pains.

The 90th is to conſider, Whether the Lord of the houſe in which the Sun is, and of that wherein the Moon is, and alſo the Lord of the Aſcendant, be all oriental, and in Angles, (though that rarely happens) and mutually behold each other from good places with friendly Aſpects; for theſe poſitions ſhall ſignifie the greateſt good, and moſt ſuperlative fortune imaginable. If they ſhall not be all ſo diſpoſed, the remaining part ſhall ſignifie proſperity and felicity proportionably, as far as they are able, though not in ſo vaſt a meaſure.

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The 91th consideration, Is to observe in Questions or Nativities, Whether *Mars* be in any of the Angles of the Figure, especially in fixed Signs; or when *Scorpio* ascends, for then he destroys all the good signified by that question, or at least much impedes and diminishes it, unless *Jupiter* behold him with a *Trine* or *Sextile*; for then his malice is mitigated: but yet as *Jupiter* is either strong or weak.

The 92th is to observe in Nativities and Questions, especially of death, Whether the Lord of the house of death, or Significator of death, or Lord of the house in which the Lord of the eighth is posited, applies to the Significator of the Native or Querent, or he to them; because a Planet so affected becomes the destroyer of life, and kills as well if it be a Fortune as an Infortune, and that whether there be a reception or not.

The 93th is to consider, If the Question concern a thing that one would desire of another, or that one would get out of a secret hidden place, Whether the Significator of the Querent, or thing inquired after, behold *Saturn*, or is corporally joyned to him; or whether *Saturn* be in the house of the thing inquired after? for

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then the business will hardly be done, or not without much labour and trouble, and more tediousness than the Querent can imagine.

The 94th Is to consider, in Questions, *&c.* Whether the Significator of the thing inquired about be Cadent from the Ascendant, or other Angles, or from the house that signifies the thing or business sought after, or its Lord? or whether he be Retrograde, or in a bad condition with the Sun; or whether there be in the said house signifying the thing inquired after, a Planet Cadent or Retrograde, or in such ill condition with the Sun, or in an ill place from him, or ill aspected by him? for any of these things signifie a hindrance to the thing, although otherwise the question seem good and probable.

The 95th is, Whether the Planets signifying the thing sought, joyn mutually with each other? for that signifies it will be done; yet be not too confident to judge so, till thou hast well weighed the nature of the Sign wherein they are joyned, whether it be of their own nature; for then it will be easie, otherwise difficultly, or scarce at all.

The 96th Is to consider in Questions which

which ſeem to ſhew, that what is enquired after ſhall be perfected, Whether the Significator of the thing, and the Moon, are in Angles? for if they be both above 25 degrees from Angles, it will not be accompliſhed; but if one ſhall, and the other ſhall not be ſo far off, then it may be done, but with difficulty, unleſs it be a journey; which will ſpeed well enough, if the Significator be remote from Angles.

The 97th Is to conſider, In what climate thou receiveſt the queſtion? for judgement muſt be varied as the aſcenſions of Countreys and climates differ, there being not the order in the aſcenſions or elevations of Signs, in one climate as in another, nor the ſame Aſcendant in one Region as in another. *Beware therefore of a miſtake here, for it will be very unhandſome and blame-worthy; for whatever part thou travelleſt towards, from one Region to another, whether from the Eaſt to the Weſt, from the North to the South; or contrarily, your Aſcendant will be changed from one degree, from Eaſt to Weſt in longitude, and è contra; and from the North to South, and the contrary. But ſome Gowned fools, or Monks in their Cubs, may ariſe and ſay, If your judgments are changed according to the ſi-*

tuation of Nations, they are falſe. But there is no talking to ſuch Brutes, they neither underſtand nor believe, nor is any thing probable to them; yet there are ſome very learned men amongſt them, ſuch as Conradus Brixienſis, *a preaching Frier, who excellently underſtands Art, and practiſeth it honeſtly.*

Want of heeding what I have ſaid hath made Aſtrologers to err, and I doubt doth ſo ſtill; for right judgment cannot be given but by the Aſcendant and other Houſes; and therefore if theſe vary, thoſe muſt do ſo too. Therefore you ſhould have Tables of Elevation for every Climate and Region; yet 'tis more difficult to find out the difference of one Climate from another, than of one Region or Country from another, according to the longitude; for if thou haſt Tables of the Elevation of the Signs in any Region from Eaſt to Weſt, thou mayſt by gueſs find the Elevation in another, which way thou pleaſeſt either towards the Eaſt or Weſt, according to the ſame Climate, by taking the difference; but in divers Climates thou canſt not ſo eaſily conjecture.

The 98th Is to obſerve, Whether if what appears by the Sign likely to be effected, be ſignified by the Planets by Corporal Conjunction, or Aſpect, or tranſlation of Light? if by either of the two firſt,

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the thing will be effected by the Querent, and the party enquired off, without any third persons intermedling; but if by the last, it shall be done by Embassadors, Friends, or some person interposing himself; and it shall be brought to pass by a person or thing signified by that House, whose Lords translates the lights, as aforesaid. Thus if it be the Lord of the second, it will be done by expences, or a piece of money: if by the third, by some brother, or the like; if by the fourth, by the father, *&c.* according to the respective signification of each House.

The 99th Is to consider well in Questions, Nativities, *&c.* what will certainly come of them? for sometimes by the Figure, a thing seems likely to be absolutely done; but is not wholly, but in part; sometimes it is wholly perfected, and sometimes neither wholly nor in part; upon which account Astrologers are often blamed, and scarce know how to excuse themselves, not knowing how this comes to pass, being a difficult point, and of a most subtle diquisition; so that the Ancients would not meddle with it, save only the most honoured *Albumazar* said something more than the rest, whose judgments I have

found more efficacious and correct than others, though *Ptolomy*, the great explainer of this Science, muſt be acknowledged more curious than the reſt. Now that which I ſay, is the conſideration of certain fixed Stars: *Note that theſe fixed Stars are now removed many degrees forwards in the Ecliptick than they were in* Bonatus *his time, in reſpect of longitude, which ought to be carefully conſidered by the induſtrious Aſtrologer, which I ſhall name, whereof ſome are of the nature of the Fortunes, and perfect thoſe things with them not like to be perfected by the ſignifications of the Planets; others are of the nature of the Infortunes, which ſuffer not things to be perfected according to the Planets ſignifications; of which latter there are ſome in every Sign: as in* Guido Bonatus *his time there were two in the head of* Aries, *that is, one in* 13 *degrees and* 45 *minutes, the other in* 14 *degrees and* 45 *minutes, and are ſouthern, and of the nature of* Saturn *and* Mars. *In* Taurus *are* 6 *ſtars, the firſt in* 9 *degrees and* 55 *minutes; the* Pleiades, *which yet are called and counted but as one, and are of the nature of* Mars *and the* Moon; *another in the* 13 *degeee and* 2 *minutes; another in the* 14 *degree and* 45 *minutes, called the* Devil: *another in the* 15 *degree, called the* Devils head; *another in*

in the belly of Taurus, *and* 19 *degrees and* 15 *minutes, called* Aldeboram, *which are all of the nature of* Mars *and* Mercury. *In* Gemini *there is one in* 8 *degrees, called the* Shoulder of the Dog, *of the nature of* Mars *and* Saturn; *another in* 10 *degrees and* 15 *minutes, of the nature of* Mars, *called the* Warrior; *another in* 17 *degrees and* 55 *minutes; another in* 18 *degrees and* 52 *minutes, called the* Witch, *of the nature of* Sol *and* Mars. *In* Cancer *there is one in* 2 *degrees and* 3 *minutes, called the* Camel, *of the nature of* Saturn *and the* Moon; *another in* 7 *degrees and* 55 *minutes; another in* 13 *degrees, called the* Weſtern Camel, *of the nature of the* Sun *and* Moon; *another in the ſame degree, called the* Foot of the Dog, *of the nature of* Saturn: *and another in* 17 *degrees and* 55 *minutes, of the ſame nature. In* Leo *there is one in* 15 *degrees and* 55 *minutes, of the nature of* Saturn. *In* Virgo *two, one in* 7 *degrees and* 11 *minutes, of the nature of* Mars; *the other in* 15 *degrees, of the nature of* Saturn. *In* Libra *one in* 26 *degrees, of the nature of* Saturn. *In* Scorpio *three, one in the firſt degree and* 3 *minutes, another in the* 8*th degree and* 7 *minutes, another in the* 9*th degree, all of the nature of* Mars. *In* Sagittarius *two ſmall ones, one in* 19 *degrees and* 2 *minutes, the other in* 21

degrees and 2 minutes, of the nature of Saturn. *In* Capricorn *two, one in 27 degrees and 2 minutes, the other in 29 degrees and 5 minutes, both of the nature of* Saturn. *In* Aquarius *one in 9 degrees and 4 minutes, of the nature of* Mars *and* Saturn. *In* Piſces *one in 4 degrees and 7 minutes, of the nature of* Mars *and* Mercury.

All theſe Stars are hurtful and malevolent, hindring and deſtroying things after they ſeem probable to be accompliſhed, and therefooe to be avoided as much as is poſſible. Here 'twill not be ſuperfluous, but very convenient, to inſert a Table of the fixed Stars, that have ſmall latitude, as they are now placed, or rectifie them for ſome ſucceeding years.

The 100th Conſideration is, To obſerve the fixed Stars aſſiſting and promoting the accompliſhment of things; which are thus ſcituated. In *Aries* there are two, one in 5 degrees and 6 minutes, of the nature of *Jove* and *Venus*; another in the 26th degree and firſt minute, of the nature of *Jupiter*. In *Taurus* three, one in the firſt degree and 3 minutes, another in 8 degrees and 7 minutes, and the laſt in 9 degrees and 1 minute, all of the nature of *Venus*. In *Gemini* are two Stars, one in 19 degrees

and

and 2 minutes, the other in 21 degrees and 8 minutes, both of the nature of *Jupiter*, and of the ſecond magnitude. In *Cancer* likewiſe two, one in 2 degrees 2 minutes, the other in 29 degrees 5 minutes, both of the nature of *Jupiter*. In *Leo* one, in 9 degrees 4 minutes, of the nature of *Jupiter* and *Venus*. In *Virgo* one in 4 degrees and 7 minutes, of the nature of *Venus* and the *Moon*. In *Libra* two, both of the nature of *Jupiter* and *Venus*, one in 13 degrees and 45 minutes, the other in 14 degrees and 45 minutes. In *Scorpio* four, one in 9 degrees 55 minutes, another in 13 degrees 1 minute, a third in 14 degrees 45 minutes, the laſt in 19 degrees 15 minutes, all of the nature of *Jupiter*. In *Sagittarius* two, one in 10 degrees and 15 minutes, the other in 7 degrees and 55 minutes, both of the nature of *Jupiter*. In *Capricorn* three, one 2 degrees and 3 minutes, another 7 degrees and 55 minutes, the other 7 degrees and 55 minutes, all of *Jupiter*'s nature. In *Piſces* two, one in 7 degrees and 11 minutes, of the nature of *Venus*, the other 14 degrees and 59 minutes, of the nature of *Jupiter*. Wherefore always when thou findeſt the Significator in a Corporal Conjunction with any of theſe, thou mayſt pronounce happineſs and a good end.

The 101ſt Coſideration is, To mark in Nativities or Queſtions, which Planet is the cutter off of life or years, or hinderer of a thing from being done? for he it is who deſtroys the life of the Native, *&c.* who is ſtrongeſt in teſtimonies of dignities or power. Yet *Meſſahala* concealed this, and diſcovered the ſame and another uſeful ſecret onely to a certain Scholar of his, who out of pride appropriated the ſame to himſelf. *Now, after thou haſt found who is this deſtroyer, &c. then ſee to whom the Lord of the Aſcendant or the Moon is joyned (who participates in ſignification of every thing, as we have ſaid before) or the Lord of the thing enquired after, and Lord of the Houſe of the Moon, or one or more of them; for if it be joyned to a Planet Retrograde or Combuſt, or Cadent from the Aſcendant, or any other Angle, or to any of the Infortunes who doth not receive him; or is afflicted by an Infortune, which cuts off the light of the Significator; the thing is deſtroyed, and ſo the years of the Native are diminiſhed, and he lives not long.*

Further, if the Lord of the Aſcendant or the Moon, or the Lord of thing enquired after, be joyned to a Planet who is free from the Conjunction of the Infortunes, and ſo is ſafe as

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to himſelf, but is joyned to another Planet afflicted ſome of the aforeſaid ways, the matter ſhall be brought to naught, even after it ſeems accompliſh'd, and the Natives life ſhall be ſuddenly cut off, when there is all the probability that may be of the contrary: And this will alſo happen though there be no Conjunction with the killing Planet, if only the Significator, or Moon, be afflicted in manner aforeſaid.

The 102d Conſideration is, Of things ſignified, how they ſhall be found or known, and from what Significator they are to be taken? which muſt be from the Significators of the Querent, and of the thing queſtioned or enquired after: which two Significators, if they ſhall be joyned together with the Moon, it ſignifies wholly and abſolutely the effect of the thing; if not joyned, then the contrary. And from the Conjunction of the Significators we ought to know why, or by what the queſtion is made. And by the Lord of the Houſe in which ſuch Conjunction happens, we know of what the queſtion will be, or the end thereof; for if that be a Fortune, it will be good, according to the condition and ſignification of ſuch Fortune, and the Houſe wherein he is, and ſignification of

of the Lord of that Houſe, and of the place in which the Lord is poſited of that Houſe wherein its ſelf is. But if it be an Infortune, it will be bad, according to the ſignification of the Infortune, and ſuch other poſitions as aforeſaid. If the Lord of the Houſe or Exaltation, or of any two ſmaller Dignities, caſts an Aſpect, or there be a tranſlation of Light, you may know by that the queſtion ſhall be brought to paſs; but if there be none of theſe, it cannot be preciſely known, but it will be by or from a cauſe not yet diſcovered; and by the Aſpects of the Fortunes or Infortunes may be known what will be the effects.

The 103d Conſideration is, To mind in Nativities and general Queſtions, in what Houſe the part of Fortune happens; for from the things ſignified by that Houſe will the fortune or gain of the Native or Querent ariſe, if the ſame be well diſpoſed; otherwiſe the ſame will be cauſe of his misfortune and loſs.

The 104th Conſideration is, To obſerve in Nativities and general Queſtions, whether the Significator of the Native or Querent be poſited in the ſeventh from his own Houſe, or in Oppoſition to the Lord of

of the Aſcendant? for he will not in ſuch caſe ſignifie gain from the things ſignified by that Houſe, but rather expence and loſs.

The 105th Conſideration is, To obſerve in Nativities or general Queſtions, whether that an Infortune unfortunate be in the ſeventh? for that ſignifies that the Native or Querent ſhall not live in peace or any delight with his wives, ſweet-hearts, or companions, but will perpetually have brawls and quarrels with them; it ſeldom happens otherwiſe from ſuch a poſition.

The 106th Is to conſider in Nativities and general Queſtions, if a Fortune fortunate, and no way afflicted, be in the ſeventh? for then the Native or Querent ſhall be happy in good wives and aſſociates, yet ſhall have many rivals and perſons that hate him, but rather out of envy than cauſe, ſo that he ſhall ſeldom bring his enterprizes and deſigns to paſs, without much labour and trouble.

The 107th Is to conſider in Nativities and general Queſtions, whether *Mars* be in the ſecond or in the tenth, and well diſpoſed? for it denotes that the Native or Querent ſhall gain a Fortune or Eſtate by

by thoſe perſons that deal or work in Iron and Fire, as Smiths, Furnace-men, Glaſs-men, *&c.* or in Victualling, or keeping Innes, Taverns, *&c.* But if *Mars* be weak or afflicted, loſs and damage from all thoſe.

The 108th Is to conſider, If either of the Planets beholds two Houſes? for his vertue and fortitude ſhall be in that wherein he hath moſt dignities, and which is moſt proper for him, and the thing he ſignifies.

The 109th Is to conſider, Whether the Lord of the fifth be in the ſeventh afflicted? for then the Native will never be happy at Feaſts or Banquets, either be averſe from or ſleighted at ſuch meetings, or ſome affronts put upon him; nor will he ever go neat in his clothes, nor get any credit by them.

The 110th Is to conſider in Nativities, *&c.* whether *Scorpio* aſcend? for ſuch a Native is never like to get any great preferment in the *Roman* Church; becauſe *Cancer*, the Exaltation of *Jupiter*, natural Significator of Clerks, will then be in the ninth Houſe, which ſignifies the Church, and *Jupiter* is an enemy to *Mars*, who is Lord of the Aſcendant.

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The 111th Is to conſider in Nativities and Queſtions, eſpecially of Law-ſuits and Controverſies, whether the *Dragons tail* be in the ſeventh? for that ſignifies damage or overthrow to the Natives enemies, and proſperity to the Native or Querent, becauſe the head will then be in the Aſcendant. If it be in the eighth, it denotes the decay and loſs of their eſtate or ſubſtance, and increaſe of the Natives. In the third, prejudice to the Natives Brethren. In the fourth, to his Parents. In the fifth, to his Children. In the ſixth, to his Servants. In the ninth, to his Journeys. In the tenth, to his Preferment. In the eleventh, to his Friends. In the twelfth, to his Cattel of the greater ſort, *&c.* and ſo to all other things ſignified by each Houſe reſpectively; ſo do *Saturn* and *Mars* alſo, but not ſo much. Likewiſe 'tis obſervable, that other ill poſitions may make void the ſaid ſignifications, but not ſo much as *Saturn* and *Mars*, unleſs they themſelves are Significators of the miſchief, and then much of their malice is abated.

The 112th Is ſtrictly to examine and regard in every Nativity or Queſtion the Aſcendant; for whoſoever ſhall have *Virgo* aſcend, and *Mercury* in a good condition, or

or at leaſt not afflicted; if he ſtudy and practiſe Phyſick, he ſhall have ſucceſs, and do great cures, but ſhall be unhappy in his ſalary or profit thereby; not being able to get his fees of moſt of his Patients: and beſides, ſhall be unhappy in Law-ſuits. But if he follow the Law, he ſhall be unfortunate in all his buſineſs, and ſlighted; his words, though never ſo prudent, not regarded, no not by them for whoſe advantage he ſpeaks, but a fools diſcourſe prefer'd; and whatever he meddles in ſhall ſadge untowardly, and people be his enemies without cauſe, and aſperſe and ſcandalize him they know not why. But far otherwiſe will it be if *Sagittarius*, *Taurus*, or *Piſces* aſcend, and *Jupiter*, *Venus* and *Mercury*, ſhall be all in the Aſcendant, or if *Jupiter* and *Venus* ſhall happen to be in *Zaminium*, or the heart of the *Sun*, whatever the Aſcendant be, the Native ſhall be admired as a Prophet, and all his words received as Oracles, or the dictates of deſtiny.

The 113th Is to conſider, Whether either of the Infortunes be in the 9th Houſe, and without Dignities? for then the Native or Querent ſhall be often blamed and accuſed, and that without cauſe, as much as for one: But if Fortune be there well

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affected (especially having dignity there) he shall on the other side be praised, applauded, and honoured, whether there be cause or reason for it or no.

The 114th Is to consider, Whether the Lord of the eighth be a Fortune, and in the second? for then the Native or Querent shall gain considerably by the goods of people deceased, of his enemies, and by his wives, especially if such Planet shall be free from impediment, or have dignities there. But if an Infortune be there, it signifies loss and decay of the Natives estate, unless he have dignities there, and be otherwise well affected, and in good condition, for then it will be little or no prejudice; but without dignities, and in an ill state, it wholly and totally destroys and ruins all hopes of estate.

The 115th Is to consider, Whether the eighth House, or its Lord, be afflicted? for then shall the Querent or Native be damnified, and lose an estate by the death of a wife, which she enjoyed for life, or the like.

The 116th Is to consider, Which of the Houses, or their Lords, are afflicted, or under impediment? for that signifies, that hurt

hurt and damage will accrue to the Native, by reaſon of the things ſignified by that Houſe; and ſo on the contrary, if they are Fortunes, good and advantage from the ſame things.

The 117th Is to conſider, If the *Dragons tail* be in the fourth; for that ſignifies, that whatever the Native or Querent ſhall get, ſhall be ſquandred away, and come to nothing; and wherever it is, it ſignifies damage to the Native in and from that Houſe repreſented.

The 118 Is to conſider, In what Houſe a Fortune ſhall be fortunate and ſtrong, well diſpoſed, and not afflicted; for in and by theſe, perſons or things by that Houſe ſignified, ſhall the Native or Querent gain profit, and make his fortune; and ſo on the contrary of a Houſe that is afflicted.

The 119th Is to conſider, If the Lord of the ſecond be in the ſeventh, and the ſeventh be in *Aries*, *Scorpio*, *Capricorn*, or *Aquarius*; for then the Natives enemies ſhall eaſily take away his goods and right; and if he aſſociate himſelf with perſons, they ſhall rob him; and his Wife, or Miſtreſs, ſhall cheat him, and ſteal whatever ſhe can from

from him; unless the Lord of the Ascendant be in *Trine* or *Sextile* to the Lord of the seventh, or in other Aspects with reception.

The 120th Consideration, is to observe, Whether the Lords of any of these eight Houses, *viz.* the third, fourth, fifth, sixth, ninth, tenth, eleventh, or twelfth, be in the seventh? for which soever of them is there, the person by him signified will prove the Natives enemy, unless a perfect Reception, and some good Aspect, as *Trine* or *Sextile* intervene. Yet a Square or Opposition with Reception, will abate the enmity, but not wholly prevent it. Thus if it be the Lord of the third, his Brethren will prove his enemies, if of the fourth, his Parents, if of the fifth, his Children, *&c.* nor shall he gain of or by them so much as he shall lose another time, or if any of them sometimes appear kindly, it will be but from the teeth outward, and for their own ends, *&c.*

The 121th is, Whether the Moon be in the eighth, and the Lord of the Ascendant in the Ascendant, second or twelfth, Retrograde? for then the Native or Querent will not be fortunate, nor have any luck at playing at Dice, or any other Gaming.

The 122th is, Whether part of Fortune be in the first 10 degrees of the fourth House, with the *Dragons head*, the *Moon*, *Venus* and *Jupiter*, and they direct? for that signifies that the Native shall be lucky in discovering and finding out hidden treasure. If it be in the second 10 degrees, or but with two of the said Planets, he shall find some, but not in so great quantity. In the last, 10 degrees, and with but one less, and yet a considerable parcel: and if only the part of Fortune be there, not afflicted, then a small quantity. If the *Sun* behold it with a *Trine* or *Sextile*, it will be Gold uncoyned; if the *Moon*, Silver; if *Jupiter*, a mixture of Gold and Silver, *&c.* If *Venus*, precious Stones, Lockets, and for the most part Womens Ornaments. But if they be Retrograde, he shall discover the treasure, but not for himself, another shall get the profit. If the Lord of the eighth behold the Lord of the Ascendant with a Square or Opposition, the finder shall die by reason of it; but if it be with a *Trine* or *Sextile*, he shall only catch some small sickness or disease. If the *Dragons tail* be there instead of the *head*, he shall find it, but it shall be taken from him; or being ignorant what it is, he shall give it away almost for nothing. And

if

if the *Moon* be then ſeparated from the Lord of the Aſcendant, and joyned to an Infortune that afflicts her, he to whom 'tis ſo given ſhall have little profit by it. If *Mars*, or the Lord of the eighth, behold the Lord of the Aſcendant, they that take it from him ſhall kill him. But if *Mars* and *Saturn* ſhall be in the place of *Jupiter* and *Venus*, the buſineſs will be only Braſs, or Copper, or Lead. And if the Lord of the Aſcendant be with them, the diſcoverer is wearied with it, whatever it be, whether vile or precious.

The 12th Conſideration is, To obſerve in Nativities or Queſtions, Whether the Sun and Moon are in Conjunction in one and the ſame minute, both according to longitude and latitude, and any of the Fortunes in the Aſcendant, that is, within 15 minutes above the Cuſp thereof, or 24 minutes below it; for that ſignifies that the Native ſhall be happy in getting a great eſtate and heaping up of money; but if they be only in exact Conjunction to longitude, and not according to latitude, and their diſtance one from the other be within 15 minutes, he will ſtill be fortunate in acquiring ſubſtance; but ſo much the leſs, by how much the further ſuch

diſtance is; and ſo proportionably. If they happen to be above 15 minutes diſtance, the ſame thou mayſt conclude if the Moon ſhall be ill the very minute of Oppoſition to the Sun, and a Fortune be in the ſeventh, which ſignifies the eſtate of the Querent or Native in reſpect of his wives, companions, or enemies. And if at that time of birth *Taurus* aſcend, and the *Moon* be there, or the very minute aſcending, or *Leo* aſcending, and the *Sun* in the minute aſcending, not afflicted by either of the Infortunes, it ſignifies that the Native ſhall get much money, and come to great preferment and honour; but if either of the Infortunes be in the ſaid places inſtead of a Fortune, it denotes loſs and deſtruction of eſtate to the Native or Querent by or on the occaſions aforeſaid.

The 24th Conſideration is, To regard in Nativities and Queſtions, the Significators of the Querents and Natives eſtate, and alſo of his preferment, calling, or profeſſion; which thou mayſt take to be the Lord of the tenth, or of the Aſcendant, if the other ſhall not be fit to ſignifie the ſame; for if the Lord, or Almuten of the tenth, be with the Light of the Tyne, or *ereſt and tall from it*, and diſtant 60 degrees

or

or upwards, even to 90 degrees; if it be one of the Superiors, or 30 degrees if it be one of the Inferiors, and in the Angle of the tenth, or in the Aſcendant within 30 minutes above the Cuſp, or a degree and a half below it, and not afflicted, it ſignifies that the Native ſhall attain to the dignity and profeſſion of his Anceſtors, and not exceed it; yet ſhall be more skilful, excellent, and perfect therein than any of them: but if there be in either of the ſa d Angles any of the aforeſaid helping and fortunate fixt Stars with the Planet of Fortune, or any of the Planets, he will far ſurpaſs all his fore-fathers in dignity. And if ſuch fixed Stars ſhall be of the firſt magnitude, and ſole Significators, the Native or Querent ſhall be raiſed to vaſt honours and riches, almoſt ineſtimable; which if beheld by the Lord of the Aſcendant, then his fame and honour lies in his own perſon; if by the Lord of the ſecond, in his riches; if by the Lord of the tenth, in his Offices, Command, or Empire; and this though in never ſo poor and vile people; the meaner their condition was, to ſo much the greater height ſhall they arrive. But this ſhall not endure long, for they ſeldom go beyond twenty ſeven or thirty years. And look how much the more

ſublime was their fortune, by ſo much the more grievous, miſerable, and calamitous ſhall be their fall; for they ſhall die an ignoble filthy death; or if they eſcape it, the ſame ſhall happen to their next Succeſſor.

The 125th Conſideration, Is to obſerve in Nativities or Queſtions, what Sign aſcends; if it be the Sign of a Planet that hath two Houſes, the exerciſe or troubles of the Native or Querent ſhall be chiefly in thoſe things ſignified by the other houſe of the ſaid Planet, which ſhall lightly happen to him, and for the moſt part through his own means.

As if the Aſcendant be *Aries*, he ſhall be exerciſed in ſuch things as ſhall be the cauſe of his own death or fall, becauſe *Scorpio*, the other Houſe of *Mars*, will be then in the eighth Houſe; but if *Mars* be well diſpoſed, and part of Fortune happen in the 8th, he ſhall be very fortunate in all things ſignified by that Houſe. If *Taurus* aſcend, he ſhall be exerciſed in ſuch things as ſhall cauſe his own weakneſs; becauſe *Libra*, which is the other Houſe of *Mercury*, will be then the ſixth Houſe. But if *Venus* be well diſpoſed, and part of Fortune in the ſixth, he ſhall be moſt lucky in things appertaining to the ſixth Houſe. If the Aſcendant be in *Gemini*, he ſhall be ex-

exerciſed in ſuch things as ſhall occaſion his being taken; becauſe *Virgo*, *Mercuries* other Houſe, will be on the fourth; but if *Mercury* be well diſpoſed, and part of Fortune in the fourth, he will be proſperous in things belonging to the fourth Houſe. If *Virgo* aſcend, he will be exerciſed in things that will gain him honour and power, becauſe *Gemini*, *Mercuries* other Houſe, is the tenth; if *Mercury* be then in Conjunction with part of Fortune, and in the Aſcendant, he ſhall acquire as it were a Kings revenue. But if *Mercury* be in the the tenth, with the part of Empire, fortunate and ſtrong, he ſhall undoubtedly obtain a Kingdom, or ſupream Command. And if with this part of Fortune and the Moon be alſo in the tenth, he will be a mighty Prince infallibly. If *Libra* aſcend, he ſhall be exerciſed in things that ſhall haſten his own death, becauſe *Taurus*, the other Houſe of *Venus*, will be then in the eighth. But if *Venus* be well diſpoſed, and part of Fortune in the eighth, he will be lucky in things repreſented by the eighth Houſe; and ſo of any other Sign. *Scorpio* aſcending, the Native or Querent ſhall bring diſeaſes on himſelf, becauſe *Aries* is on the ſixth. *Sagittarius* aſcending, he ſhall fool himſelf into captivity,

becauſe *Piſces* is on the fourth. *Capricorn* aſcending, he ſhall gain much by his induſtry, for *Aquarius* is then on the ſecond Houſe. But if *Saturn* be ill diſpoſed, he ſhall ſquander away and waſte his own ſubſtance idlely. If *Aquarius* aſcend, he ſhall procure himſelf many ſecret enemies, becauſe *Capricorn* will be then in the twelfth Houſe. If *Piſces* aſcend, he ſhall raiſe himſelf to honour, *&c.*

The 126th Conſideration is, To take notice in Nativities or Queſtions, whether *Mercury* be Significator wholly or in part fortunate and ſtrong, and in *Capricorn* or *Aquarius*? for then the Native ſhall be of a profound and piercing wit, and great underſtanding; one that ſhall dive into the bottom of things, and ſee from the beginning what the iſſue will be; and ſo much the more, if *Saturn*'s fortunate ſhall behold *Mercury* with a good Aſpect, eſpecially if *Mercury* be in *Aquarius*, which is the delight of *Saturn*; and ſtill more if a Fortune ſhall be with *Mercury*, and he with one of the propitious fixed Stars. But if *Mercury* be in *Aries* or *Scorpio*, the Native will be bold, perfidious, unconſtant, arrogant, and yet quick of apprehenſion; rather nimble to repeat or find out things

ſaid

ſaid by others, than invent them himſelf.

The 127th Conſideration is, To obſerve in Nativities, if the Lord of the Aſcendant be *Saturn* or *Mars*, and ſole Lord of the Nativity, without any Fortune partaking in the dominion, the taſte or ſmelling of the Native, or his complexion, ſhall not be like thoſe of other men, for if it be *Saturn*, he ſhall delight in ſowr or inſipid things, as *Halion Ptolomy* avers; if it be *Mars*, in ſharp and bitter, Fleſh half ſtinking, Wine dead, and pall'd Aloes, ſnuffs of candles, dung, *&c.* as alſo with filthy, dirty unhandſome women, more than in others; or if it be a woman, in the homelieſt men, *&c.*

The 128th Conſideration is, In Nativities, whether the Aſcendant be a human Sign, or the Lord of it in a human Sign? for that ſignifies the Native an honeſt, ſociable and neighbourly man, more eſpecially if both happen together: But if the Aſcendant carry the ſimilitude of ſome creature which men uſe to labour with, as *Aries*, *Taurus*, the laſt part of *Sagittarius* and *Capricorn*, the Native is very ſubmiſs and humble to men, yet very ſociable: But if it be a Sign half feral, as *Cancer* and

Piſces,

Pisces, he will be yet less sociable; but if it be a feral, furious or salvane Sign, as *Leo* and *Scorpio*, he will be of a bruitish savage temper, delighting in the woods, hunting, and living upon spoil and rapine; caring not to associate himself with men, so that he seldom remains long with his own Parents, or neareſt Relations.

The 129th Conſideration is, To obſerve in Nativities, whether the *Moon* be in Oppoſition to the *Sun*, with any of the Stars called *Cloudy*, which are *Althazaic*, and the Head of *Gemini*, or in a place called *The Place of falling into the water*, which *Aquarius* ſpouts forth, or the drops of the Lion, ſaid to be near his heart, and others which by reaſon of their mixture with each other do not ſhine diſtinctly.

For when the Moon *ſhall not be above* 10 *minutes diſtance from them, according to Longitude and Latitude, it ſeems unavoidable, that the Native ſhall have diſeaſes in his eyes, not to be remedied by any human help or medicine. If the* Moon *be then accidental in an Angle, and* Mars *and* Saturn *likewiſe accidental, not far diſtant from her, or oppoſing the* Sun *in any of the Angles, it ſignifies that the Native ſhall be blind of both*

eyes

eyes at his death; nor does there appear any way whereby it may be prevented: But if it be not of Luminaries, but only one, he ſhall loſe but one eye; if it be Sol, *and a man, the right eye; if a woman, the left eye; but if it be the* Moon, *and a man, the left eye; but if a woman, the right eye.*

The 130th Conſideration is, To regard in Nativities, whether the *Moon* be joyned with *Mercury* by Body or Aſpect, or there be a tranſlation of light by any Planet between them? if there be nothing of this, and the Sign aſcending be neither of the nature of *Mercury* or the *Moon*, and *Saturn* in a Diurnal Nativity, and *Mars* in a Nocturnal, and one be in an Angle, the Native will be mad, diſtracted, troubled with fits, a fool, or at leaſt exceeding forgetful, unleſs a Fortune very ſtrong ſhall at the ſame time behold the Aſcendant, *Mercury* or the *Moon*; and ſo much the worſe, if the Angle wherein ſuch Infortune is happen to be *Cancer*, which is the Exaltation of *Jupiter* or *Virgo*, the Exaltation of *Mercury* or *Piſces*, the Exaltation of *Venus*: The reaſon is, becauſe the *Moon* in Nativities is the general Significatrix of the Natives perſon, and the Planet with whom ſhe is joyned, or its

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faculties and powers; and therefore if ſhe be corporally joyned or applying to ſuch Planet, the Native will prove of good underſtanding, and very well retain his ſenſes and intellectuals. And if *Mercury* be in *Capricorn* or *Aquarius* not afflicted, but in good condition, the Native will be of an exceeding wit, and a great Philoſopher; and if *Jupiter* and *Venus* be in (*Zamini Solis*) he will prove an Hermite or kind of Prophet, whoſe words ſhall be received as Oracles beyond thoſe of other men.

The 131ſt Conſideration is, To take notice in the Nativity of a man, whether the *Sun* and *Moon* be both in Maſculine Signs, or both in one Maſculine Quarter, or one Maſculine Sign; for if ſo, it ſignifies that the Native's acts and temper ſhall be naturally ſuch as belongs to men: But in a womans Nativity, the Lumminaries ſo diſpoſed make a kind of Virago, one that ſhall diſpiſe men, and obtrude her ſelf into their affairs; and ſuch a one, if ſhe marry, will be ſure to wear the breeches.

If Venus *and* Mars *ſhall be both in Maſculine Signs, the Native will be moderately affected towards the delights of* Venus, *and uſe them according to Nature and Law; but*

if

if they happen to be Oriental, he will be more ſalacious and immoderate, inclinable to Inceſt, Sodomy, &c. *But if they be Occidental, and in Feminine Signs, his ſports will be naſty and bruitiſh; and ſo much the more, if* Saturn *caſt any Aſpects to them: But if it be a woman, and* Mars *and* Venus *Oriental, and in Maſculine Signs, ſhe will abhor mens embraces, and take no delight therein, but rather pleaſe her ſelf with ſome little wantonneſs with perſons of her own ſex. But if* Mars *and* Venus *be in Feminine Signs, and Occidental, ſhe will love and take delight in mens kindneſs. And* Ptolomy *in his* Centiloquium *affirms, That if* Venus *be joyned with* Saturn *in a Nativity, and have Dignities in the ſeventh, the Native ſhall be ſomewhat faulty and untoward in his venerial careſſes.*

The 132d Is to mark in Nativities, Whether *Mars* be corporally joyned with a certain fiery Star of his own nature in *Taurus*, called *Agol*, ſo that they are not above 16 minutes aſunder, *Mars* applying thereunto, and the Lord of the Houſe wherein the Luminary for the time ruling is poſited, which is called the Lord *Anauba*, or of its Exaltation, and two others of its Dignities, and ſhall be in Oppoſition or Square of *Mars*, and neither of the Fortunes

tunes ſhall behold the Aſcendant, nor be poſited in the eighth Houſe; it undoubtedly ſignifies the Native ſhall be beheaded. And if *Mars* ſhall not be diſtant from it in Latitude above 6 minutes, it will infallibly happen ſo, not to be avoided but by God alone. And though a Fortune, Retrograde or Combuſt, ſhould behold the Aſcendant, yet it will ſcarce preſerve him from beheading; only in ſuch caſe it may happen not to be occaſioned by his own fault; for a Fortune in ſuch a caſe not impedited, may ſave him from ſuch an ill death, and permit him to die in his bed; but then it will be of ſome capital diſeaſe, proceeding from a hot houſe, and this before he comes to be fifty years of age. But if *Mars* ſhall not be thus affected, yet if an Infortune be in the eighth, the Native ſhall come to an untimely or ignominious end; but if a Fortune be there in good ſtate, he ſhall expire naturally; but if ſuch Fortune be afflicted, he ſhall die of ſome miſchance coming upon him. Ptolomy *in his* Centiloquium *tells us, That if the light of the Tyne ſhall happen to be in the mid heaven (I ſay in the conditions aforeſaid) ſuch Native ſhall be hanged. If either of the Infortunes be in* Gemini, *and the other in* Piſces, *his hands or feet ſhall be cut off, according to the ſignifica-*

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tion of the Sign wherein the Planet is poſited, which is moſt malevolent. If Mars be in Conjunction with the Lord of the Aſcendant in Leo, and hath no Dignities in the Aſcendant, nor either of the Fortunes in the eighth, the Native ſhall be burnt to death; and if Mars be then Retrograde, Combuſt, or in his fall, it will be for ſome crime, otherwiſe by miſchance, or unjuſtly. Ptolomy ſaith, That if Saturn in a Nativity be in the mid-heaven, and the Planet to which he is Anauba a Diſpoſitor, be in Oppoſition to him, and a dry Sign on the Cuſp of the fourth, the Native ſhall be knocks o'th' the head, and die by ſome ruins falling on him; but if a moiſt Sign be there, he ſhall be drowned; but if it be an human Sign, he will be ſtrangled. If Mars or Saturn be in the Aſcendant at birth, and Peregrine, the Native ſhall have a ſkar or mark on his face or head; if the Infortune be afflicted, Combuſt or Retrograde, the ſame will be very deformed, and much diſfigure him, otherwiſe not.

The 133d Conſideration is, To mark in Nativities, whether *Gemini* or *Sagittarius* aſcend, and whether its Lord be well diſpoſed, that is, fortunate and ſtrong, and likewiſe the Moon? for that ſignifies, that if the Native live, he will get great riches.

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If *Virgo* or *Piſces* aſcend, and its Lord, or the Moon, be well affected, he ſhall get money, and lay the ſame out well, and live ſplendidly, being beloved for his generoſity and bounty. But in the other caſe, where the Aſcendant is *Gemini* or *Sagittarius*, he will not be ſo liberal, but very frugal and ſparing; beſides, he who hath *Gemini* or *Virgo* for his Aſcendant, may loſe his eſtate, and come to want; but he that hath *Sagittarius* or *Piſces*, ſhall never loſe his means, nor fall into poverty. If *Aries*, *Scorpio*, *Capricorn*, or *Aquarius* aſcend, the Native will be miſerably covetous, if *Jupiter* behold the Aſcendant, he may ſomewhat mitigate the ſordid humour, but will not wholly prevent or take it away.

The 134th Conſideration is, To mind in Nativities, whether *Mars* or *Venus* be in the ſixth, and otherwiſe well diſpoſed? for that ſignifies that the Native ſhall be not really fit for Phyſick, and grow a perfect Doctor in every part of the Art. If *Mercury* be in Conjunction with *Venus*, and ſhe Retrograde, he will make naturally a good Singer; but if *Mercury* be in the twelfth, not afflicted, he will be ſtudious and famous in moſt Sciences, eſpecially Philoſophy.

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The 135th Conſideration is, To conſider in Nativities, whether the Lord of the Aſcendant, and the *Moon*, and *Jupiter*, and *Venus*, are either all in the Aſcendant, or whether *Jupiter* and *Venus* behold the Lord of the Aſcendant, and the *Moon* in the Aſcendant by a *Trine* or *Sextile*, and free from affliction? for then the Native will prove very ſtrong and courageous, and none will dare to diſobey his commands.

The 136th Conſideration is, To note in the Nativities of Kings and Rich Men, and ſuch Grandees as are fit to bear rule, whether both Luminaries are in the Degrees of their Exaltations, or in their own Houſes in the ſame Degree one with the other, and free from affliction? for this ſignifies that the Native ſhall obtain great honours; for he ſhall be made Emperor, or ſomething like it: ſo that he ſhall be as it were Monarch of the World, which ſhall continue to the fourth generation of his poſterity. But if all the Planets below *Jupiter* ſhall be diſpoſed of by him, and he ſhall receive vertue from every of them, notwithſtanding the condition aforeſaid, and afterwards commit both them and himſelf to *Saturn*, and both be Oriental from the Sun and in Angles, the Native will be a

perſon of great renown and power, although perhaps not with the title of King; but his fame ſhall endure for a long time, that is to ſay, all his life time; and after his death for three revolutions of *Saturn*, or longer.

The 137th Conſideration is, To ſee whether *Mercury* be in Conjunction with *Saturn* in the Aſcendant? for that ſignifies that the Native is a fooliſh talkative fellow, that would be counted wiſe; he ſhall ſpeak ill of all, both men and women; the greateſt wit he hath is to invent many lies; nor doth he ever open his mouth, but ſomething of untruth appears intermixt with his diſcourſe; ſo natural it will be for him to tell lies: *Saturn* gives him a foul tongue, and *Mercury* a ſharpneſs of malice to employ it.

The 138th Conſideration is, To ſee in Nativities, whether the two Infortunes are in the fourth Houſe, or whether the Angles are poſſeſt with movable Signs, and *Mars* and *Saturn* in them? for then the Native will be poor, wretched, and infortunate above all others, all his life time, unleſs *Jupiter*, or the Lord of the Triplicity aſcending, prevent.

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The 139th Conſideration is, To be careful both in Nativities and Queſtions, where the *Dragons tail* is? for that ſignifies the waſting and deſtruction of the thing ſignified by that Houſe, and eſpecially if it relate to gain: for in the firſt it ſignifies expences, and loſs of gain to the Querent, from or by reaſon of his perſon; in the ſecond deſtruction, and loſs of money and ſubſtance; and in the third, loſs by means of Brethren, Siſters, Neighbours, *&c.* in the fourth, damage that one ſhall ſuſtain by ones Grand-father, Father-in-law, and ſuch things relating to inheritances; and that the Native ſhall change houſes often, and get little by it: in the fifth, damage from or by reaſon of Children; in the ſixth, loſſes by Servants, or ſmall Cattel; in the ſeventh, loſs by Women, Companions, or open Enemies; in the ninth, loſs by Religious men, and on the account of Religion; in the tenth, by or in his preferments, honours, *&c.* in the eleventh, loſs by his Friends, or for their ſakes; and in the twelfth, damage ſuſtained by great Cattel, or by means of hidden Enemies.

The 140th Conſideration is, To ſee whether the Significator of the thing in

queſtion, or the Moon, be ſo weak that it cannot bring the matter to perfection? and if they be, take the Significator of the Querent and thing enquired after, and ſubſtract the leſſer from the greater, and add to the remainder the degrees of the Sign aſcending, and project what they amount unto from the Aſcendant, and obſerve where it happens; for the Lord of that Sign ſignifies what was enquired of, and according to his condition ſhalt thou give judgment, as thou findeſt him fortunate and ſtrong, or infortunate and weak: For if the buſineſs concern a mans eſtate, and he be placed in the ſecond, as he is ſo ſhall the Querents eſtate prove; if in the third, the Brethren will be diſpoſed accordingly; in the fourth, thoſe of greateſt Relations; in the fifth, the Children; in the ſixth, Servants; in the ſeventh, Wives; in the eighth, Wives portions; in the ninth, long Journeys; in the tenth, his Preferments; in the eleventh, his Friends; in the twelfth, his Enemies.

The 141ſt Is to conſider in Nativities, the gifts and properties beſtowed on men by the fixed Stars, and how long they continue, together with the reaſon why they prove not laſting, as thoſe which proceed from

from the Planets, ſince it ſeems a little probable that they ſhould continue longer than thoſe; of which I do not remember to have met with any thing in the Ancients, ſave only that *Ptolomy* in his *Centiloquium* ſays, *The fixed Stars ſometimes confer exceeding great benefits, but often times they end ill.* And *Almanſa* in his Treatiſe to the great King of the *Sarazins*, *That the fixed Stars beſtow notable gifts, and raiſe from poverty to happineſs and high degree, more than any of the ſeven Planets.*

Now the reaſon that the gifts of the fixed Stars to men, abide leſs with them than thoſe given by the Planets, is, becauſe the fixed Stars being the Agents, and Men the Patients, the ſubject on which they are to operate, are not agreeable to them, nor are born to be able to receive their impreſſion; for it is requiſite that there ſhould be ſome conformity and likeneſs, or agreeableneſs between the Agent and the Patient: but the fixed Stars are moſt ſlow in motion, and conſequently in mutation, whence it comes to paſs that their impreſſions require ſubjects and patients of the ſame nature; that is to ſay, ſuch as are the moſt laſting, and carry a conformity with them to perfect or accompliſh their

effects: For the revolution of the fixed Stars is finiſht but in ſix and thirty thouſand years, but the *Viventhipolis*, or life of man, generally exceeds not three revolutions of *Saturn*, that is to ſay, the ſpace of ninety years, very few exceed that age (though poſſibly ſome may, by the addition of the years of ſome Planets to the years of the *Alcocoden*) in their Nativities, which bears no conformity or proportion with 36000 years to compleat the effects of their influences. And therefore as an Eagle cannot exerciſe the complement of her flight or power on a Fly, nor a Stone coming forth (*à funda*, *Trabathi*) do any great execution (*in Muſciovem*) no more can the fixed Stars compleat the effects of their impreſſions; and therefore their gifts or the good promiſed by them, continues no longer with men, becauſe men are of ſo ſmall a duration, and ſubject to a ſwift mutability in reſpect of their motion. And upon this is that Aphoriſm grounded, that adviſes to make uſe of fixed Stars in the fo ndation of Cities, but of Planets in the erection of Houſes; becauſe Cities are generally of the longeſt continuance amongſt corruptible things, and far more durable than particular Houſes; for theſe in reſpect of their individuals do not endure always,

always, whereas Cities remain by a ſucceſſive building and rebuilding of Houſes; and therefore though Caſtles are very laſting, yet are they not equal in the reſpect to Cities; ſo that although we may uſe the ſuperior Planets in elections for building of Caſtles, it is better to take fixed Stars; yet ſtill becauſe Cities are of longer continuance than Caſtles, they are more appropriated to the fixed Stars, whoſe Subjects they are. For the impreſſions which a ſolid thing makes in a more ſolid thing, continues much longer than that which it makes on a leſs ſolid thing; and far leſs in a thing not ſolid, than a thing ſomewhat ſolid; and yet leſs in a very ſlippery tranſient thing, than in a thing leſs lubricous or changeable. Hence the impreſſions which the fixed Stars make on Cities, continue longer than thoſe on Caſtles; becauſe Cities are more correlative to them in length of time, and accordingly thoſe of Caſtles more durable than thoſe of Houſes, for the ſame reaſon proportionably. But bodies of men are more remote from thoſe fixed Stars than houſes themſelves, and ſo more corruptible; and for that cauſe their ſignifications apply leſs to them, or if they happen, abide but little; the ſignifications of the fixed Stars being

ſo great and noble, ſo high and free from corruption and mutability, that they cannot eaſily take upon them a variable commixture with things quickly corruptible and ſuddenly changeable, unleſs it be as oyl on water; for though it may enter into it, yet ſuch impreſſion will not long continue; for the fixed Lights operate with ſo much nobleneſs, that by reaſon of their long diſtance from thoſe vile, corruptible, changeable bodies, and neighbourhood to the ſupream Light, their effects cannot remain in or with them, when they are lightly or ſuddenly changed and corrupted; eſpecially in baſe people, and mean ſpirits; for they ſeldom tranſcend his perſon to whom they happen, and often times leaves him whilſt he lives, and that to his damage, ſo great that God alone can prevent; as I affirm for the moſt part: though 'tis poſſible they may ſometimes terminate in good and continue long: As it hath ſometimes happened, that ſome have lived to the greateſt years of the *Alcocoden*, of whom I never ſaw but one in my time, who was named *Richard*, who affirmed himſelf to have been a Courtier under *Charles* the Great, King of *France*, and that he had lived five hundred years. At what time there was a report of one

that

that had continued alive ever ſince our Saviour's days, called *Johan Buttadeus*, becauſe he had impuliſſed the Lord as he was led to be crucified, *Who ſaid to him, Thou ſhalt expect, or wait for me, till I come.* The aforeſaid *Richard* I ſaw at *Ravenna*, in the year 1223; and the ſaid *John* is ſaid to have paſſed through *Florilivium*, in his journey to St. *James's* at *Compoſtella*, in the year 1267.

Nor could the ſignifications of the fixed Stars be applied, or adhere to men, nor ſenſibly remain in them, unleſs there were ſome *Medium* by which they might act upon them which are the Planets, which are ſecondary Agents, as the firſt are principal; for wherever there are diverſe actions in order, attributed to ſeveral Agents, the principal act ought to be referred to the principal Agent, which in reſpect of the effects or corruptible things, was the primary cauſe, and the Planets as ſecondary; for that corruption which thoſe in inferiors ſuffer, happens by reaſon of their too great diſtance from the incorruptible ſuperiors; yet their effects ſometimes continue long in Grandees, and perſons very rich, who are apt for Empire, magnanimous, and of brave and excellent ſpirits; ſuch

ſuch as in my time was the Emperor *Frederick* the Second, who when he was indigent and in great neceſſity, was arrived to the Imperial Dignity, and brought under his obedience all *Apulia*, the Kingdom of *Sicily*, *Jeruſalem*, *Cracovia*, *Italian*, and the whole *Roman Empire* (except of *Lombardy*) ſubduing all Enemies, Traitors and Rebels, and remained in that illuſtrious flouriſhing condition; yet at laſt died miſerably, being poyſoned by his Domeſticks, and all his Family extirpated; ſo that ſcarce any of them remained. Such another was *Ecilinus de Romano*, who when he was but mean, was far exalted above all other *Italians*, for he ruled, and as it were tyrannized over the Marquiſate of *Treves*, even to *Almaine* and *Trent*, and within four or five miles of *Venice*, and his Tyranny continued twenty ſix years; but at laſt all theſe glories were overcaſt with calamity, for when it ſeemed impoſſible to ſuppreſs him, he fell into the hands of his Enemies at a Battel in the County of *Mediolanenſi apud Caſſianum*, and died wretched, and all his poſterity was deſtroy'd, not one of them remaining. In the ſame manner there was one in the Kingdom of *Apulias*, of baſe deſcent, called *Peter de Vinea*; who when he was a Schollar at *Bononia*, was forced

to

to beg for his living, and had not bread to eat, yet made Notary, and after that Protonotary of the Court of the Emperor *Frederick* the Second; he became a Judge, and climed to ſuch a grandeur, that he was happy that could obtain the leaſt of his favor, for whatever he did the Emperor would confirm: but himſelf would often ſet aſide what had been eſtabliſhed by the Emperor, who made him Lord of *Apulia*: whereby he grew ſo rich, that he had ten thouſand pounds of Gold (*Auguſtanenſium*) beſides other Treaſures almoſt ineſtimable; yet in the end he fell, and was reduced to ſuch miſery, that the Emperor ordered his eyes to be put out: inraged at which, out of meer indignation he ſtruck out his own brains againſt a wall, as it was then commonly reported. Another was at *Pyſa*, called *Smerolus*, one of the dregs of the Vulgar, who came to be (as it is ſaid) Lord of that Province; nor durſt any of the Nobility for a while contend with him; yet at laſt he came to nothing. After whom one *Oddo Gualduzius*, a mean fellow, tapered up ſo high, that he did as it were ſway the whole City, and none would contradict him, till *Galyver*, a Judge, cauſed him to be chopp'd all to pieces. The ſame happened at *Florylycium*, one called *Simon Muſtaguere* the

Son

Son of obſcure Parents, who mounted ſo high, that all the People adored him; nor durſt any oppoſe him ſave only my ſelf, who knew him throughly; and what miſchief he could, he did at his pleaſure for three years ſpace: but at laſt down he came, being baniſht the City, which happened for the odiouſneſs of his perſon and cowardiſe. Another, being a Frier of the Preaching Order, by name *John*, by Nation *Vicentinus*, was admired as a Saint by all the Italians that acknowledged the Roman Church; but I ever thought him an Hypocrite: he grew ſo high, that he was reported to have raiſed eighteen from the dead, (though never one of them could be ſeen) and to cure all Diſeaſes, fright Devils, *&c.* yet could I not perceive any body freed by him, though I made much enquiry into his Miracles; however the whole World ſeemed to run after him, and thought himſelf happy that could get a Thread of his Cap, which they eſteemed equal with the Reliques of the Saints; and in his Preaching he would publickly boaſt, *That he had converſe with* Jeſus Chriſt, *the* Virgin Mary, *and* Angels *when he liſt.* By which Tricks, the Friers of his Order at *Bononia*, got more than Twenty thouſand Marks. And his power was ſo great, that by

by his own will he releaſed a Souldier as he was going to Execution for murther. Nor durſt the Magiſtrates deny him, nor any ſpeak ill of him but my ſelf, who knew all his wheedles and cozenages, for which the Rabble, meerly out of fear of him, reported me an Heretick. In which eſteem and pomp he continued above a year, but at laſt went out like a ſnuff of a Candle, with a ſtink, his Devices and Hypocriſie being diſcovered; ſo that he became as generally, and every body was aſhamed to be ſeen in his company.

The 142d Conſideration is, To obſerve in Nativities and general Queſtions, the gifts and good advantages beſtow'd on men by the Planets; becauſe thoſe are applied more eaſily to them, and continue longer extended to their ſucceſſors, according as they are diſpoſed in the Radixes of their Nativities; but they are ſeldom exceeding great, unleſs when applied by fortunate fixed Stars; becauſe being of a more ſwift mutability, they have a cloſer affinity with them, eſpecially if proceeding from the inferior Planets, for their conformity with men, their correlative ſubjects. Thoſe of the Superiors laſt not ſo long with men, but in building of houſes they are much better than the other.

Of

Of the good given by Saturn *and the other planets.*

Saturn *Oriental and well diſpoſed, that is ſtrong and in Reception, gives great Fortune in Building, Planting Trees requiring a long growth, in Manuring Ground, Water-works, and the like.* Jupiter *gives good luck* in Scientiis, *ſuch as the Law, and in Dignities, being made a Biſhop, a Judge, or the like.* Mars *in leading forth of Armies,* &c. Sol *in Lay Preferments, as Kingdoms, Governments,* &c.

But the Lower Planets beſtow their gifts inherent to men and more durable; as, Venus *in the Attempts of Women, their Ornaments, Courting them,* &c. Mercury *in Trading, Writing,* &c. *The* Moon *in Navigation, Planting Vines, Uſing* Drinks, *Selling Wine,* &c. *All theſe, I ſay, are excellently well beſtowed by the Planets advantageouſly poſited, and endure longer, that is to ſay, The Proſperities given by the* Moon *may continue to the ſeventh year or generation, becauſe ſhe is the Seventh Planet, reckoning downwards; and if they paſs the Seventh Age or Generation, they cannot exceed the Eighth; as ſuppoſe from the 42d year to the 45th year including both*

thoſe

thoſe of Mercury *may endure to the ſixth Age, being the ſixth from* Saturn, *but will ſcarce hold out the ſeventh. Thoſe of* Venus *to the fifth Age, ſhe being the fifth Planet from* Saturn; *but will not exceed the ſixth. Thoſe of the* Sun *to the fourth Age. Thoſe of* Mars *to the third Age. Thoſe of* Jupiter *to the ſecond Age. Thoſe of* Saturn *onely for one Age, and cannot tranſcend, nay ſeldom reach the third. And though I ſay that they may continue ſo long, yet do I not ſay that they ſhall not be finiſhed before. For as* Ariſtotle *ſays, There are terms that cannot be paſt over; yet he does not ſay but that they may be prevented and come ſhort off: ſo in theſe caſes. And further, When I ſay that they cannot continue longer, I mean without vaniſhing wholly; or ſo depreſt, that it will be no more like what was before, than Green or Ruſſet to a perfect White, unleſs by chance ſomething from another cauſe happens anew; which ſeldom chances, nor can truly be ſaid to be the ſame, but quite another thing from the firſt. Hence comes perhaps the common Obſervation, That Goods or Poſſeſſions ill got never abide to the fifth or third Age; many that uſe that proverb not knowing whence it comes to paſs, but onely becauſe they have heard others ſay ſo, or ſeen it often happen thus. But from what we have here*

laid

laid down, ſome reaſon may be given: For ill gotten goods count ſuch as are got by way of Uſury, Lies, Deceit, Theft, Rapine, and the like.

The 143 Conſideration, Is to underſtand the true Method of Judging, and by what wayes thou mayeſt come to ſome reſult, that thou mayeſt examine and rightly diſcuſs the ſame, and diſcover the truth of what the Stars ſhall ſhew thee? And herein there are 14 points to be heeded: 1. Whether the Querent propoſes the Queſtion really and intentively or not? For if the Lord of the Aſcendandant and Lord of the hour be the ſame, or the Signs wherein thoſe Significators are placed, be of the ſame Triplicity or Complection, the Queſtion is ſerious: but otherwiſe, if the Aſcendant ſhall be the end of any Sign, the Queſtion is not Radical. 2. Behold the Aſcendant and his Lord, the Moon and the Planet from which ſhe ſeparates, and aſſign them for Signifieators of the Querent; the ſeventh and the Planet with which the Moon is joyned, ſhall repreſent the perſon inquired after: but if it be neceſſary, deſcend to the perſons, as the things are, ſignified by the Houſes, from the firſt to the twelfth,

twelfth. 3. Conſider the nature of the thing, inquire about the Houſe and Sign whereby it is ſignified. 4. The Aſpects of the Planets both good and malevolent to the Significators of the things ſought after. 5. In what place from its own Houſe each of the Significators are; *viz.* Whether in his own or the ſecond, third, or fourth, *&c.* or in the Combuſt way, or the like places. 6. Whether they are found in Angles Cadent or Succedent Houſes. 7. Diligently ſee where the Querents aſſiſtants muſt come, *viz.* whether from a Father, a Son, a King, a Kinſman, or a Friend, *&c.* 8. By the Mirth of the Querent, as if the Lord of the Aſcendant ſhall be in the fifth, or elſewhere joyned with its Lord; free from being afflicted by the Infortunes, or by his ſadneſs: as if his Significator happen in the ſixth, ſeventh, eighth, or twelfth; unleſs the Queſtion be of things ſignified by thoſe Houſes: and as thou findeſt judge. 9. By the Fortunes and Infortunes, according as thou findeſt them in places ſignified, the things about which the Queſtion is moved; and if the benevolents are more, 'tis good, if otherwiſe the contrary; if the teſtimonies are equal, then indifferent. 10. Whether the Lord of the

Aſcendant be in the Houſe of the thing enquired after, or with its Lord. 11. In what Houſe the Lord of the firſt is joyned with the Significator of the things lookt after; for by the Significator of that Houſe, or his occaſion, thou mayſt judge the matter will be brought about. 12. If the Significators are not joyned there, whether there be any traſlation of light between them by any other Planet, or receives their deſcription, thou ſhalt judge the ſame thing. 13. By the natures of the Significators themſelves, agreeing in their natures and ſignifications with each other. 14. According as the receiver of the Significators virtue or diſpoſition ſhall be, a Fortune or an Infortune, ſtrong or weak, and does behold the Significator, or the Moon, or any with Aſpects of love or enmity, ſo ſhalt thou pronounce judgement.

The 144th Conſideration is, To obſerve in Queſtions, Nativities or Elections, when the Significators ſhall not clearly ſhew thee what thou wouldſt know, but the ſignification remains dubious, ſo that the mind is in ſuſpence, take the place of the Lord of the Aſcendant, and the place of the Lord of the Houſe of the Moon, and

and ſee the diſtance of degrees between them, beginning from *Aries*; of which make Signs, and add the degree of the Sign aſcending; and project from the Aſcendant as well by day as night; and where the number falls, the Lord of that Houſe ſhall be Significator, and from him take the ſignification of the buſineſs enquired, for according to his diſpoſition thou mayſt judge.

The 145th Conſideration is, That thou ſee in Diurnal Nativities, whether *Cor Leonis* be in the Aſcendant, that is to ſay, in the Oriental Line, or above it one degree, or below it three degrees; or whether it be in the tenth in like degrees, without the Conjunction or Aſpect of any of the Fortunes; for this alone ſignifies that the Native ſhall be a perſon of great note and power, too much exalted, and attain to high preferment and honours, although diſcended from the meaneſt Parents; and if any of the Fortunes behold that place alſo, his glory ſhall be the more encreaſed: but if the Nativity be Nocturnal, his Fortune will be ſomewhat meaner, but not much; but if the Infortunes caſt their Aſpects there, it will ſtill be more mean; but if the Fortune

behold it alſo, they will augment the good promiſed a fourth part, and mitigate the evil as much: yet ſtill whatever of all this happens, it ſignifies that the Native ſhall die an unhappy death; or at leaſt, that all his honours, greatneſs and power, ſhall at laſt ſuffer an eclipſe, and ſet in a cloud.

The 146th Conſideration is, That thou take the place of the Lord of the Aſcendant, and the place of the Lord of the twelfth, and ſubſtracting the leſſer from the greater, add to the remainder the degrees of the Sign aſcending, and project from the Aſcendant; and where the number falls, the Lord of that Sign ſhall be Partner with the Lord of the Queſtion, and ſhall be called the Principal Partner. Again, take the place of the Lord of the ſaid Sign, and the place of the Lord of the part of Fortune, and ſubſtracting the leſſer from the greater, add the degrees of the Sign aſcending; and where the number falls, the Lord of that Sign ſhall be another Partner, and be called the Secondary Partner; which if it happen to be the ſame Planet, regard only that; but if different, then take both, and ſubſtract the leſſer from the

the greater, and add the degrees of the Sign aſcending, and the Planet on whoſe Houſe the number falls ſhall be the third Partner; and which of thoſe three is the ſtrongeſt, ſhall be the chiefeſt ſharer in the ſignification of the thing enquired after. If all the remainders, or two of them, ſhall happen on the Houſe of one Planet that ſhall be preferred. If the Queſtion ſeem good, and thoſe Partners are ill diſpoſed, they will diminiſh of the good ſignified by the Queſtion, and ſo on the contrary: but if the Queſtion ſeem evil, and they are well diſpoſed, they will allay and mitigate the evil ſignified by the Queſtion, and ſo likewiſe on the contrary.

There are many other Conſiderations which might be added to theſe, but it would render Art too perplext and intricate; we therefore leave them, as leſs material to the Students induſtry, to obſerve them in their due time and place,

place, as they happen; wherein his care and diligence will not fail of a reward in advantagious diſcoveries of truth, worthy his pains.

FINIS.